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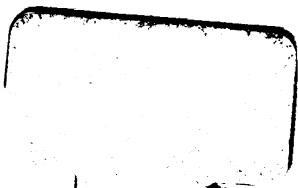
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BY THE AUTHOR OF
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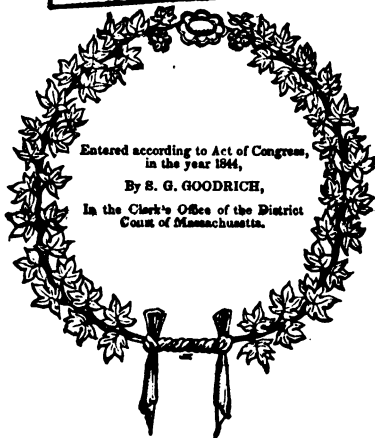
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CONTENTS.

	PAGE
INTRODUCTION	5
ORIGIN OF THE ABORIGINES	10
CLASSIFICATION OF THE INDIANS	16
THE ABORIGINES OF THE WEST INDIES	22
THE CARIBS	34
EARLY MEXICAN HISTORY	41
MEXICO, FROM THE ARRIVAL OF CORTÉS	54
THE EMPIRE OF THE INCAS	80
THE ARAUCANIANS	98
SOUTHERN INDIANS OF SOUTH AMERICA	112
INDIANS OF BRAZIL	121
THE INDIANS OF FLORIDA	129
THE INDIANS OF VIRGINIA	147
THE SOUTHERN INDIANS	160
INDIANS OF NEW ENGLAND	170
THE FIVE NATIONS, &c.	192
THE SIX NATIONS	205

WESTERN INDIANS EAST OF THE MISSISSIPPI . . .	219
WESTERN AND SOUTHERN INDIANS	233
VARIOUS TRIBES OF NORTHERN AND WESTERN INDIANS	241
THE INDIANS WEST OF THE MISSISSIPPI . . .	256
PRESENT CONDITION OF THE WESTERN INDIANS IN THE UNITED STATES	287
THE PROSPECTS OF THE WESTERN TRIBES . . .	297



HISTORY OF THE AMERICAN INDIANS.

INTRODUCTION.

WHEN America was first discovered, it was found to be inhabited by a race of men different from any already known. They were called INDIANS, from the West Indies, where they were first seen, and which Columbus, according to the common opinion of that age, supposed to be a part of the East Indies. On exploring the coasts and the interior of the vast continent, the same singular people, in different varieties, were everywhere discovered. Their general conformation and features, character, habits, and customs were too evidently alike not to render it proper to class them under the same common name; and yet there were sufficient diversities, in these respects, to allow of grouping them in minor divisions, as families or tribes. These frequently took their names from the parts of the country where they lived.

The differences just mentioned were, indeed, no greater than might have been expected from the varieties of climate, modes of life, and degree of im-

provement which existed among them. Sometimes the Indians were found gathered in large numbers along the banks of rivers or lakes, or in the dense forest, their hunting-grounds; and not unfrequently also, scattered in little collections over the extended face of the country. As they were often engaged in wars with each other, a powerful tribe would occasionally subject to its sway numerous other lesser ones, whom it held as its vassals.

No accurate account can be given of their numbers. Some have estimated the whole amount in North and South America, at the time of the discovery of the continent, even as high as one hundred or one hundred and fifty millions. This estimate is unquestionably much too large. A more probable one would be from fifteen or twenty to twenty-five millions. But they have greatly diminished, and of all the ancient race not more than four or five millions, if so many, now remain. Pestilence, wars, hardships, and sufferings of various kinds have been their lot for nearly four hundred years; and they have melted away at the approach of the white man; so that even a lone Indian is now scarcely found beside the grave of his fathers, where once the war-whoop might have called a thousand or more valiant men to go forth to engage in the deadly fray. With them have perished, in many instances, their ancient traditions; and as they had no other means of handing down the records of their deeds, their history is lost, except here and there a fragment, which has been treasured up by some white man more curious than his fellows, in studying their present or former fates. Monuments, indeed,

exist, widely scattered over the countries they once occupied ; some rude and inartificial, marked by no skill or taste ; and others evidently reared at not a little expense of time and labor, and characterized by all the indications of a people far in advance of their neighbours in the arts and in civilization.

By whom were these reared, when, and for what cause ? How long have they been thus reposing in their undisturbed quiet, and crumbling in silent ruin ? are questions that force themselves on the mind of the reflective traveller, as he stands beside or amid their strange forms, and pores over what seem the sepulchres of buried ages. But the tongue of history is mute, and they who could have answered his inquiries have long since passed away.

To give, therefore, a historical account of the American Indians is a task beset with not a few difficulties. The sources of information must be almost wholly derived from their conquerors and foes ; and though the incidents related may be in the main correct, and the causes that lie on the surface be easily known, yet the more hidden ones, the secret springs of action, are beyond our reach. We have not the Indian himself recording for us the motives that have prompted his stern spirit, carefully veiling his designs from all around, nourishing the dark purpose, and maturing his plans. We are not admitted to the council of the warriors or wise men, and allowed to listen to their relation of the wrongs, real or fancied, they have suffered, or to see how one after another of the chiefs or counsellors utters his opinions, and the deep plot is laid which is to issue in wreaking a dire revenge, even to extermination, on the hated intruders.

All these various incentives to action, are nearly or quite beyond our inspection. Yet it is in the contemplation of such only, that Indian history can be truly estimated; for all these particulars throw their lights and shades across and into the portraiture of this most singular people. It could hardly be expected, that they, who suffered from the fearful revenge of the red man, who saw, as it were, the scalping-knife gleaming around the head of a beloved wife, or child, or friend, or who felt the arrow quivering in their own flesh, or who heard the war-whoop ringing terrifically on the domestic quiet of their habitation, — it could hardly, indeed, be expected, that such persons should be as truthful or impartial as if they had been called to record scenes of a more peaceful and grateful kind. Without, therefore, doing the early writers the injustice of supposing that they mean to misrepresent facts, — yet, in glancing over their descriptions of perfidy, plots, murders, cruelties, and revenge, we must remember that the red man had no one of his race to record for him his history, and be candid and just in our judgments, where there may often be not a little to extenuate, if not wholly to excuse from blame.

Let us also bear in mind one remarkable fact, that, in their first intercourse, the reception extended to the Europeans by the Americans was confiding and hospitable, and that this confidence and hospitality were generally repaid with treachery, rapine, and murder. This was the history of events for the first century, till at last the red men, over the whole continent, learned to regard the Europeans as their enemies, the plunderers of their wealth, the spoilers of their villages, the

greedy usurpers of their liberty and lands. We are told of tribes of birds, in the interior of Africa, which at first permitted travellers to approach them, not having yet learned the lesson of fear ; but after the fowler had scattered death among them, they discovered that man was a being to be dreaded, and fled at his approach. The natives of America had a similar lesson to learn ; and though they did not always fly from the approach of their European enemy, it was not because they expected mercy at his hands.



ORIGIN OF THE ABORIGINES.

THE origin of the aborigines of America is involved in mystery. Many have been the speculations indulged and the volumes written by learned and able men to establish, each one, his favorite theory. Conjecture, by a train of ingenious reasonings and comparisons, has grown into probability, and finally almost settled down into certainty. For a time, as in the case of the celebrated "Letters of Junius," the question has seemed decided ; so plausible have appeared the proofs, that it would have been deemed almost like incredulity to gainsay them. But another supposition, more likely, has been started, and has supplanted the former ; each, in its turn, has passed away, and we are perhaps no nearer the truth than before. We will notice a few of the most prominent of these opinions.

1. The Indians have been supposed, by certain writers, to be of *Jewish* origin ; either descended from a portion of the ten tribes, or from the Jews of a later date. This view has been maintained by Boudinot and many others ; and Catlin, in his "Letters," has recently advocated it, especially with respect to the Indians west of the Mississippi. In proof of this opinion,

reference is made to similarities, more or less striking, in many of their customs, rites, and ceremonies, sacrifices, and traditions. Thus, he has found many of their modes of worship exceedingly like those of the Mosaic institutions. He mentions a variety of particulars respecting separation, purification, feasts, and fastings, which seem to him very decisive. "These," he says, "carry in my mind conclusive proof, that these people are tinctured with Jewish blood." Efforts have also been made, but with little success, to detect a resemblance of words in their language to the Hebrew, and some very able writers have adopted the opinion, that this fact is established. That there may be such resemblances as are supposed is very probable, yet they are perhaps accidental, or such only as are to be found among all languages. Besides, allowance must be made for the state of the observer's mind, and his desire to find analogies, as also for his ignorance of the Indian language in its roots, and his liability to confound their traditions with his own fancies. Many of these similarities, moreover, belong rather to the general characteristics of the Patriarchal age, than to the peculiarities of the Jewish economy. Even admitting the analogies in manners and customs mentioned by Catlin and others, they are not so striking as are those of the Greeks, as depicted by Homer, to those of the Jews, as portrayed in the Bible. There are striking resemblances between the ideas and practices of our American Indians, and those of many Eastern nations, which show them to be of Asiatic origin, but yet they do not identify them more with the Jews than with the Tartars, or Egyptians, or even the Persians.

2. Some have supposed that the ancient *Phœnicians*, or the *Carthaginians*, in their navigation of the ocean, penetrated to this Western Continent, and founded colonies. As this is mere conjecture, and is sustained by no proof in history, though here also fancied resemblances have been detected in language and some minor things, it may be dismissed as unworthy of serious consideration.

3. Others again have imagined that the *Eastern and Western Continents were once united* by land occupying the space which is now filled by the Atlantic Ocean; and that previous to the great disruption an emigration took place. With respect to this view, it is embarrassed by greater difficulties than the former. There is not the remotest trace of such an event recorded in history. It is only, therefore, entitled to be considered as a *possible* mode by which the Western Continent might have been peopled.

4. The pretensions of the *Welsh* have been put forth with not a little zeal, and have been considered by some as having more plausibility. They assert, that, about the year 1170, on the death of Owen Gwyneth, a strife for the succession arose among his sons; that one of them, disgusted with the quarrel, embarked in ten ships with a number of people, and sailed westward till he discovered an unknown land; that, leaving part of his people as a colony, he returned to Wales, and after a time again sailed with new recruits, and was never heard of afterwards. Southey has built on this tradition his beautiful poem of "*Madoc*," the name of the fancied chieftain who was at the head of the enterprise. The writer, by whom the story was first

published, is said, however, to have lived at least 400 years after the events, and discredit is thus thrown over the whole. Mr. Catlin, in the appendix to his second volume, forgetful, apparently, that he had already attributed certain rites and ceremonies of the same people to Jewish origin, seems to suppose that the Mandans are undoubted descendants of Madoc and his Welshmen, who, he thinks, entered the Gulf of Mexico, and sailed up the Mississippi even to the Ohio River, whence they afterwards emigrated to the Far West. He furnishes some words of the Mandan language, which he compares with the Welsh, and which must be allowed to have considerable resemblance to each other, for the same ideas. Still, the theory must be regarded as wholly fanciful.

5. A supposition more plausible than any other is, that America was peopled from the *northeastern part of Asia*. This seems to correspond with the general view of the Indians themselves, who represent their ancestors as having been formerly residents in Northwestern America. It corresponds also with history in another respect. By successive emigrations, Asia furnished Europe and Africa with their population, and why not America? If it could supply other quarters of the globe with millions, and these of various physical and moral characteristics, why not also supply America with its first inhabitants? The identity of the aborigines with the nations of Northeastern Asia cannot, indeed, be fully established; but, while many causes may have contributed to destroy this resemblance, enough is shown, with other facts, to make this theory preponderate over all others.

If this supposition be true, it is not to be imagined that the emigration to this continent all took place at once. There were doubtless successive arrivals of persons from various parts of Asia; and thus the Indian traditions, which refer to the Northwest as the country of their ancestors, and to periods and intervals separating them, in which people of various character made their appearance, one after another, and left some traces of their residence, may be accounted for.



North American Indians in Council.



CLASSIFICATION OF THE INDIANS.

IN respect to the general resemblance of the Indians, an able writer of a recent date, treating of this question, says, — “The testimony of all travellers goes to prove that the native Americans are possessed of certain physical characteristics which serve to identify them in places the most remote, while they assimilate not less in their moral character. There are also, in their multitudinous languages, some traces of a common origin ; and it may be assumed as a fact, that no other race of men maintains so striking an analogy through all its subdivisions, and amidst all its varieties of physical circumstances, — while, at the same time, it is distinguished from all the other races by external peculiarities of form, but still more by the internal qualities of mind and intellect.”

M. Bory de St. Vincent attempted to show that the American race includes four species besides the Esquimaux ; but he appears to have failed in establishing his theory.

Dr. Morton has paid great attention to the subject. He conducted his investigations by comparisons of the skulls of a vast number of different tribes, the results of which he has given to the public in his “ *Crania*

Americana." He considers the most natural division to be into the *Toltecan* and *American*; the former being half-civilized, and including the Peruvians and Mexicans; the latter embracing all the barbarous nations except the Esquimaux, whom he regards as of Mongolian origin.

He divides each of these into subordinate groups, those of the American class being called the *Appalachian*, *Brazilian*, *Patagonian*, and *Fuegian*.

The APPALACHIAN includes all those of North America except the Mexicans, together with those of South America north of the Amazon and east of the Andes. They are described thus. "The head is rounded, the nose large, salient, and aquiline, the eyes dark-brown, with little or no obliquity of position, the mouth large and straight, the teeth nearly vertical, and the whole face triangular. The neck is long, the chest broad, but rarely deep, the body and limbs muscular, seldom disposed to fatness." In character, they "are warlike, cruel, and unforgiving," averse to the restraints of civilized life, and "have made but little progress in mental culture or the mechanic arts."

Of the BRAZILIAN it is said, that they are spread over a great part of South America east of the Andes, including the whole of Brazil and Paraguay between the River Amazon and 35 degrees of south latitude. In physical characteristics, they resemble the Appalachian; their nose is larger and more expanded, their mouth and lips also large. Their eyes are small, more or less oblique, and farther apart, the neck short and thick, body and limbs stout and full, to clumsiness. In mental character, it is said, that none of the American

race are less susceptible of civilization, and what they are taught by compulsion seldom exceeds the humblest elements of knowledge.

The PATAGONIAN branch comprises the nations south of the River La Plata to the Straits of Magellan, and also the mountain tribes of Chili. They are chiefly distinguished by their tall stature, handsome forms, and unconquerable courage.

The FUEGIANS, who call themselves *Yacannacunnee*, rove over the sterile wastes of Terra del Fuego. Their numbers are computed by Forster to be only about 2,000. Their physical aspect is most repulsive. They are of low stature, with large heads, broad faces, and small eyes, full chests, clumsy bodies, large knees, and ill-shaped legs. Their hair is lank, black, and coarse, and their complexion a decided brown, like that of the more northern tribes. They have a vacant expression of face, and are most stupid and slow in their mental operations, destitute of curiosity, and caring for little that does not minister to their present wants.

Long, black hair, indeed, is common to all the American tribes. Their real color is not copper, but brown, most resembling cinnamon. Dr. Morton and Dr. McCulloh agree, that no epithet is so proper as the *brown* race.

The diversity of complexion cannot be accounted for mainly by climate; for many near the equator are not darker than those in the mountainous parts of temperate regions. The Puelches, and other Magellanic tribes beyond 35 degrees south latitude, are darker than others many degrees nearer the equator; the Botecudos, but a little distance from the tropics, are nearly white;

the Guayacas, under the line, are fair, while the Charruas, at 50 degrees south latitude, are almost black, and the Californians, at 25 degrees north latitude, are almost white.

The color seems also not to depend on local situation, and in the same individual the covered parts are not fairer than those exposed to the heat and moisture. Where the differences are slight, the cause may possibly be found in partial emigrations from other countries. The characteristic brown tint is said to be occasioned by a pigment beneath the lower skin, peculiar to them with the African family, but wanting in the European.

Another division of the American race has been suggested, into three great classes, according to the *pursuits* on which they depend for subsistence, namely, *hunting, fishing, and agriculture*. The American race are further said to be intellectually inferior to the Caucasian and Mongolian races. They seem incapable of a continued process of reasoning on abstract subjects. They seize easily and eagerly on simple truths, but reject those which require analysis or investigation. Their inventive faculties are small, and they generally have but little taste for the arts and sciences. A most remarkable defect is the difficulty they have of comprehending the relations of numbers. Mr. Schoolcraft assured Dr. Morton, that this was the cause of most of the misunderstandings in respect to treaties between the English and the native tribes.

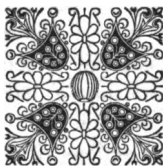
The *Toltecan* family are considered as embracing all the semi-civilized nations of Mexico, Peru, and Bogota, reaching from the Rio Gila, in 33 degrees of north

latitude, along the western shore of the continent, to the frontiers of Chili, and on the eastern coast along the Gulf of Mexico. In South America, however, they chiefly occupied a narrow strip of land between the Andes and the Pacific Ocean. The Bogotese in New Grenada were, in civilization, between the Peruvians and the Mexicans. The Toltecs were not the sole possessors of these regions, but the dominant race, while the American race composed the mass of the people.

The great difference between the Toltec and the American races consisted in the intellectual faculties, as shown in their arts and sciences, architectural remains, pyramids, temples, grottos, bass-reliefs, and arabesques; their roads, aqueducts, fortifications, and mining operations.

With respect to the American languages, there is said to exist a remarkable similarity among them. From Cape Horn to the Arctic Sea, all the nations have languages which possess a distinctive character, but still apparently differing from all those of the Old World. This resemblance, too, is said not to be of an indefinite kind. It generally consists in the peculiar modes of conjugating the verbs by inserting syllables. Vater, a distinguished German writer on this subject, says, that this wonderful uniformity favors, in a singular manner, the supposition of a primitive people which formed the common stock of the American indigenous nations. According to M. Balbi, there are more than 438 different languages, embracing upwards of 2,000 dialects. He estimates the Indians of the brown race at 10,000,000, and the races produced by the intermixture of the pure races at 7,000,000.

We have thus given a general classification of the great American family, and the main points respecting the question of their origin. We must confess our inability wholly to lift the veil of obscurity in which their early history is involved, or answer, conclusively, the inquiry, whence they came, or when America was first peopled. We can only offer what we have already stated as the most plausible theory, that, ages ago, a great nation of Asia passed, at different times, by way of Behring's Straits, into the American Continent, and in the course of centuries spread themselves over its surface. Here we suppose them to have become divided by the slow influences of climate, and other circumstances, into the several varieties which they display.



THE ABORIGINES OF THE WEST INDIES.

THE authentic history of this remarkable and peculiar race of men opens with the morning of the 12th of October, 1492. Columbus, the discoverer of the New World, at that memorable date, landed upon the American soil, and, as if his first action was to be a type of the consequences about to follow in respect to the wondering natives who beheld him and his companions, *he landed with a drawn sword in his hand*. If the philanthropic spirit of the great discoverer could have shaped events, the fate of the aborigines of the new continent had been widely different; but who, that reads their history, can fail to see that the Christians of the Eastern Hemisphere have brought but the sword to the American race?

Nor were the first actions of the natives, upon beholding this advent of beings that seemed to them of heavenly birth, hardly less significant of their character and doom. They were at first filled with wonder and awe, and then, in conformity with their confiding nature, came forward and timidly welcomed the strangers. The following is Irving's picturesque description of the scene.

“The natives of the island, when at the dawn of day they had beheld the ships hovering on the coast, had supposed them some monsters, which had issued from the deep during the night. When they beheld the boats approach the shore, and a number of strange beings, clad in glittering steel, or raiment of various colors, landing upon the beach, they fled in affright to the woods.

“Finding, however, that there was no attempt to pursue or molest them, they gradually recovered from their terror, and approached the Spaniards with great awe, frequently prostrating themselves, and making signs of adoration. During the ceremony of taking possession, they remained gazing, in timid admiration, at the complexion, the beards, the shining armor, and splendid dress of the Spaniards.

“The admiral particularly attracted their attention, from his commanding height, his air of authority, his scarlet dress, and the deference paid him by his companions; all which pointed him out to be the commander.

“When they had still further recovered from their fears, they approached the Spaniards, touched their beards, and examined their hands and faces, admiring their whiteness. Columbus was pleased with their simplicity, their gentleness, and the confidence they reposed in beings who must have appeared so strange and formidable, and he submitted to their scrutiny with perfect acquiescence.

“The wondering savages were won by this benignity. They now supposed that the ships had sailed out of the crystal firmament which bounded their hori-

zon, or that they had descended from above on their ample wings, and that these marvellous beings were inhabitants of the skies.

“ The natives of the island were no less objects of curiosity to the Spaniards, differing, as they did, from any race of men they had seen. They were entirely naked, and painted with a variety of colors and devices, so as to give them a wild and fantastic appearance. Their natural complexion was of a tawny or copper hue, and they had no beards. Their hair was straight and coarse ; their features, though disfigured by paint, were agreeable ; they had lofty foreheads, and remarkably fine eyes.

“ They were of moderate stature, and well shaped. They appeared to be a simple and artless people, and of gentle and friendly dispositions. Their only arms were lances, hardened at the end by fire, or pointed with a flint or the bone of a fish. There was no iron among them, nor did they know its properties ; for, when a drawn sword was presented to them, they unguardedly took it by the edge.

“ Columbus distributed among them colored caps, glass beads, hawk’s bells, and other trifles, which they received as inestimable gifts, and, decorating themselves with them, were wonderfully delighted with their finery. In return, they brought cakes of a kind of bread called cassava, made from the yuca root, which constituted a principal part of their food.”

Thus kindly began the intercourse between the Old World and the New ; but the demon of avarice soon disturbed their peace. The Spaniards perceived small ornaments of gold in the noses of some of the natives.

On being asked where this precious metal was procured, they answered by signs, pointing to the south, and Columbus understood them to say, that a king resided in that quarter, of such wealth that he was served in great vessels of gold.

Columbus took seven of the Indians with him, to serve as interpreters and guides, and set sail to find the country of gold. He cruised among the beautiful islands, and stopped at three of them. These were green, fertile, and abounding with spices and odoriferous trees. The inhabitants everywhere appeared the same, — simple, harmless, and happy, and totally unacquainted with civilized man.

Columbus was disappointed in his hopes of finding gold or spices in these islands; but the natives continued to point to the south, and then spoke of an island in that direction called Cuba, which the Spaniards understood them to say abounded in gold, pearls, and spices. People often believe what they earnestly wish; and Columbus sailed in search of Cuba, fully confident that he should find the land of riches. He arrived in sight of it on the 28th of October, 1492.

Here he found a most lovely country, and the houses of the Indians, neatly built of the branches of palm-trees, in the shape of pavilions, were scattered under the trees, like tents in a camp. But hearing of a province in the centre of the island, where, as he understood the Indians to say, a great prince ruled, Columbus determined to send a present to him, and one of his letters of recommendation from the king and queen of Spain.

For this purpose he chose two Spaniards, one of

whom was a converted Jew, and knew Hebrew, Chaldaic, and Arabic. Columbus thought the prince must understand one or the other of these languages. Two Indians were sent with them as guides. They were furnished with strings of beads, and various trinkets, for their travelling expenses; and they were enjoined to ascertain the situation of the provinces and rivers of Asia, — for Columbus thought the West Indies were a part of the Eastern Continent.

The Jew found his Hebrew, Chaldaic, and Arabic of no avail, and the Indian interpreter was obliged to be the orator. He made a regular speech after the Indian manner, extolling the power, wealth, and generosity of the white men. When he had finished, the Indians crowded round the Spaniards, touched and examined their skin and raiment, and kissed their hands and feet in token of adoration. But they had no gold to give them.

It was here that *tobacco* was first discovered. When the envoys were on their return, they saw several of the natives going about with firebrands in their hands, and certain dried herbs which they rolled up in a leaf, and, lighting one end, put the other into their mouths, and continued inhaling and puffing out the smoke. A roll of this kind they called *tobacco*. The Spaniards were struck with astonishment at this smoking.

When Columbus became convinced that there was no gold of consequence to be found in Cuba, he sailed in quest of some richer lands, and soon discovered the island of Hispaniola, or Hayti. It was a beautiful island. The high mountains swept down into luxuriant plains and green savannas, while the appearance

of cultivated fields, with the numerous fires at night, and the volumes of smoke which rose in various parts by day, all showed it to be populous. Columbus immediately stood in towards the land, to the great consternation of his Indian guides, who assured him by signs that the inhabitants had but one eye, and were fierce and cruel cannibals.

Columbus entered a harbour at the western end of the island of Hayti, on the evening of the 6th of December. He gave to the harbour the name of St. Nicholas, which it bears to this day. The inhabitants were frightened at the approach of the ships, and they all fled to the mountains. It was some time before any of the natives could be found. At last three sailors succeeded in overtaking a young and beautiful female, whom they carried to the ships.

She was treated with the greatest kindness, and dismissed finely clothed, and loaded with presents of beads, hawk's bells, and other pretty bawbles. Columbus hoped by this conduct to conciliate the Indians; and he succeeded. The next day, when the Spaniards landed, the natives permitted them to enter their houses, and set before them bread, fish, roots, and fruits of various kinds, in the most kind and hospitable manner.

Columbus sailed along the coast, continuing his intercourse with the natives, some of whom had ornaments of gold, which they readily exchanged for the merest trifle of European manufacture. These poor, simple people little thought that to obtain gold these *Christians* would destroy all the Indians in the islands. No,—they believed the Spaniards were more than mor-

tal, and that the country from which they came must exist somewhere in the skies.

The generous and kind feelings of the natives were shown to great advantage when Columbus was distressed by the loss of his ship. He was sailing to visit a grand cacique or chieftain named Guacanagari, who resided on the coast to the eastward, when his ship ran aground, and, the breakers beating against her, she was entirely wrecked. He immediately sent messengers to inform Guacanagari of this misfortune.

When the cacique heard of the distress of his guest, he was so much afflicted as to shed tears; and never in any civilized country were the vaunted rites of hospitality more scrupulously observed than by this uncultivated savage. He assembled his people and sent off all his canoes to the assistance of Columbus, assuring him, at the same time, that every thing he possessed was at his service. The effects were landed from the wreck and deposited near the dwelling of the cacique, and a guard set over them, until houses could be prepared, in which they could be stored.

There seemed, however, no disposition among the natives to take advantage of the misfortune of the strangers, or to plunder the treasures thus cast upon their shores, though they must have been inestimable in their eyes. On the contrary, they manifested as deep a concern at the disaster of the Spaniards as if it had happened to themselves, and their only study was, how they could administer relief and consolation.

Columbus was greatly affected by this unexpected goodness. "These people," said he in his journal, "love their neighbours as themselves; their discourse

is ever sweet and gentle, and accompanied by a smile. There is not in the world a better nation or a better land."

When the cacique first met Columbus, the latter appeared dejected; and the good Indian, much moved, again offered Columbus every thing he possessed that could be of service to him. He invited him on shore, where a banquet was prepared for his entertainment, consisting of various kinds of fish and fruit. After the feast, Columbus was conducted to the beautiful groves which surrounded the dwelling of the cacique, where upwards of a thousand of the natives were assembled, all perfectly naked, who performed several of their national games and dances.

Thus did this generous Indian try, by every means in his power, to cheer the melancholy of his guest, showing a warmth of sympathy, a delicacy of attention, and an innate dignity and refinement, which could not have been expected from one in his savage state. He was treated with great deference by his subjects, and conducted himself towards them with a gracious and prince-like majesty.

Three houses were given to the shipwrecked crew for their residence. Here, living on shore, and mingling freely with the natives, they became fascinated by their easy and idle mode of life. They were governed by the caciques with an absolute, but patriarchal and easy rule, and existed in that state of primitive and savage simplicity which some philosophers have fondly pictured as the most enviable on earth.

The following is the opinion of old Peter Martyr: "It is certain that the land among these people (the

Indians) is as common as the sun and water, and that 'mine and thine,' the seeds of all mischief, have no place with them. They are content with so little, that, in so large a country, they have rather superfluity than scarceness; so that they seem to live in a golden world, without toil, in open gardens, neither intrenched nor shut up by walls or hedges. They deal truly with one another, without laws, or books, or judges."

In fact, these Indians seemed to be perfectly contented; their few fields, cultivated almost without labor, furnished roots and vegetables; their groves were laden with delicious fruit; and the coast and rivers abounded with fish. Softened by the indulgence of nature, a great part of the day was passed by them in indolent repose. In the evening they danced in their fragrant groves to their national songs, or the rude sound of their silver drums.

Such was the character of the natives of many of the West India islands, when first discovered. Simple and ignorant they were, and indolent also, but then they were kind-hearted, generous, and happy. And their sense of justice, and of the obligations of man to do right, are beautifully set forth in the following story.

It was a custom with Columbus to erect crosses in all remarkable places, to denote the discovery of the country, and its subjugation to the Catholic faith. He once performed this ceremony on the banks of a river in Cuba. It was on a Sunday morning. The cacique attended, and also a favorite of his, a venerable Indian, fourscore years of age.

While mass was performed in a stately grove, the

natives looked on with awe and reverence. When it was ended, the old man made a speech to Columbus in the Indian manner. "I am told," said he, "that thou hast lately come to these lands with a mighty force, and hast subdued many countries, spreading great fear among the people; but be not vainglorious.

"According to our belief, the souls of men have two journeys to perform, after they have departed from the body : one to a place dismal, foul, and covered with darkness, prepared for such men as have been unjust and cruel to their fellow-men; the other full of delight, for such as have promoted peace on earth. If, then, thou art mortal, and dost expect to die, beware that thou hurt no man wrongfully, neither do harm to those who have done no harm to thee."

When this speech was explained to Columbus by his interpreter, he was greatly moved, and rejoiced to hear this doctrine of the future state of the soul, having supposed that no belief of the kind existed among the inhabitants of these countries. He assured the old man that he had been sent by his sovereigns, to teach them the true religion, to protect them from harm, and to subdue their enemies, the Caribs.

Alas for the simple Indians who believed such professions! Columbus, no doubt, was sincere; but the adventurers who accompanied him, and the tyrants who followed him, cared only for riches for themselves. They ground down the poor, harmless red men beneath a harsh system of labor, obliging them to furnish, month by month, so much gold. This gold was found in fine grains, and it was a severe task to

search the mountain-pebbles and the sands of the plains for the shining dust.

Then the islands, after they were seized upon by the Christians, were parcelled out among the leaders, and the Indians were compelled to be their slaves. No wonder deep despair fell upon the natives. Weak and indolent by nature, and brought up in the untasked idleness of their soft climate and their fruitful groves, death itself seemed preferable to a life of toil and anxiety.

The pleasant life of the island was at an end : the dream in the shade by day ; the slumber during the noontide heat by the fountain, or under the spreading palm ; and the song, and the dance, and the game in the mellow evening, when summoned to their simple amusements by the rude Indian drum. They spoke of the times that were past, before the white men had introduced sorrow, and slavery, and weary labor among them ; and their songs were mournful, and their dances slow.

They had flattered themselves, for a time, that the visit of the strangers would be but temporary, and that, spreading their ample sails, their ships would waft them back to their home in the sky. In their simplicity, they had frequently inquired of the Spaniards when they intended to return to Turey, or the heavens. But when all such hope was at an end, they became desperate, and resorted to a forlorn and terrible alternative.

They knew the Spaniards depended chiefly on the supplies raised in the islands for a subsistence ; and these poor Indians endeavoured to produce a famine.

For this purpose they destroyed their fields of maize, stripped the trees of their fruit, pulled up the yuca and other roots, and then fled to the mountains.

The Spaniards were reduced to much distress, but were partially relieved by supplies from Spain. To revenge themselves on the Indians, they pursued them to their mountain retreats, hunted them from one dreary fastness to another, like wild beasts, until thousands perished in dens and caverns, of famine and sickness, and the survivors, yielding themselves up in despair, submitted to the yoke of slavery. But they did not long bear the burden of life under their civilized masters. In 1504, only twelve years after the discovery of Hayti, when Columbus visited it, (under the administration of Ovando,) he thus wrote to his sovereigns: "Since I left the island, six parts out of seven of the natives are dead, all through ill-treatment and inhumanity; some by the sword, others by blows and cruel usage, or by hunger."

No wonder these oppressed Indians considered the Christians the incarnation of all evil. Their feelings were often expressed in a manner that must have touched the heart of a real Christian, if there was such a one among their oppressors.

When Velasquez set out to conquer Cuba, he had only three hundred men; and these were thought sufficient to subdue an island above seven hundred miles in length, and filled with inhabitants. From this circumstance we may understand how naturally mild and unwarlike was the character of the Indians. Indeed, they offered no opposition to the Spaniards, except in one district. Hatuey, a cacique who had fled from

Hayti, had taken possession of the eastern extremity of Cuba. He stood upon the defensive, and endeavoured to drive the Spaniards back to their ships. He was soon defeated and taken prisoner.

Velasquez considered him as a slave who had taken arms against his master, and condemned him to the flames. When Hatuey was tied to the stake, a friar came forward, and told him that if he would embrace the Christian faith, he should be immediately, on his death, admitted into heaven.

"Are there any Spaniards," says Hatuey, after some pause, "in that region of bliss you describe?"

"Yes," replied the monk, "but only such as are worthy and good."

"The best of them," returned the indignant Indian, "have neither worth nor goodness; I will not go to a place where I may meet with one of that cruel race."

THE CARIBS.

COLUMBUS discovered the islands of the Caribs or Charibs, now called the Caribbees, during his second voyage to America, in 1493. The first island he saw he named Dominica, because he discovered it on Sunday. As the ships gently moved onward, other islands rose to sight, one after another, covered with forests, and enlivened with flocks of parrots and other tropical birds, while the whole air was sweetened by the fragrance of the breezes which passed over them.

This beautiful cluster of islands is called the Antilles. They extend from the eastern end of Porto Rico to the coast of Paria on the southern continent, forming a kind of barrier between the main ocean and the Caribbean Sea. Here was the country of the Caribs.

Columbus had heard of the Caribs during his stay at Hayti and Cuba, at the time of his first voyage. The timid and indolent race of Indians in those pleasant islands were afraid of the Caribs, and had repeatedly besought Columbus to assist them in overcoming these their ferocious enemies. The Caribs were represented as terrible warriors, and cruel cannibals, who roasted and ate their captives. This the gentle Haytians thought, truly enough, was a good pretext for warning the Christians against such foes. Columbus did not at first imagine that the beautiful paradise he saw, as he sailed onward among these green and spicy islands, could be the residence of cruel men; but on landing at Guadaloupe, he soon became convinced he was truly in a Golgotha, a place of skulls. He there saw human limbs hanging in the houses, as if curing for provisions, and some even roasting at the fire for food. He knew then that he was in the country of the Caribs.

On touching at the island of Montserrat, Columbus was informed that the Caribs had eaten up all the inhabitants. If that had been true, it seems strange how he obtained his information.

It is probable many of these stories were exaggerations. The Caribs were a warlike people, in many respects essentially differing in character from the natives of the other West India islands. They were enterprising as well as ferocious, and frequently made

roving expeditions in their canoes to the distance of one hundred and fifty leagues, invading the islands, ravaging the villages, making slaves of the youngest and handsomest females, and carrying off the men to be killed and eaten.

These things were bad enough, and it is not strange report should make them more terrible than the reality. The Caribs also gave the Spaniards more trouble than did the effeminate natives of the other islands. They fought their invaders desperately. In some cases the women showed as much bravery as the men. At Santa Cruz the females plied their bows with such vigor, that one of them sent an arrow through a Spanish buckler, and wounded the soldier who bore it.

There have been many speculations respecting the origin of the Caribs. That they were a different race from the inhabitants of the other islands is generally acknowledged. They also differed from the Indians of Mexico and Peru; though some writers think they were culprits banished either from the continent or the large islands, and thus a difference of situation might have produced a difference of manners. Others think they were descended from some civilized people of Europe or Africa, and imagine that there is no difficulty attending the belief, that a Carthaginian or Phœnician vessel might have been overtaken by a storm, and blown about by the gales, till it entered the current of the trade-winds, when it would have been easily carried to the West Indies.

The Caribs possessed as many of the arts as were necessary to live at ease in that luxurious climate. Some of these have excited the admiration of Eu-

ropeans.* In their subsequent intercourse with the Europeans, they have, in some instances, proved faithless and treacherous. In 1708, the English entered into an agreement with the Caribs in St. Vincent to attack the French colonies in Martinico. The French governor heard of the treaty, and sent Major Couillet, who was a great favorite with the savages, to persuade them to break the treaty. Couillet took with him a number of officers and servants, and a good store of provisions and liquors. He reached St. Vincent, gave a grand entertainment to the principal Caribs, and, after circulating the brandy freely, he got himself painted red, and made them a flaming speech. He urged them to break their connection with the English. How could they refuse a man who gave them brandy, and who was red as themselves? They abandoned their English friends, and burned all the timber the English had cut on the island, and butchered the first Englishmen who arrived. But their crimes were no worse than those of their Christian advisers, who, on both sides, were inciting these savages to war.

But the Caribs are all gone, perished from the earth. Their race is no more, and their name is only a remembrance. The English and the French, chiefly the latter, have destroyed them. There is, however, one pleasant reflection attending their fate. Though destroyed, they were never enslaved. None of their conquerors could compel them to labor. Even those who have attempted to hire Caribs for servants have

* For an account of these, see "Manners and Customs of the Indians" in "The Cabinet Library."

found it impossible to derive any benefit or profit from them ; they would not be commanded or reprimanded.

This independence was called pride, indolence, and stubbornness, by their conquerors. If the Caribs had had historians to record their wrongs, and their resistance to an overwhelming tyranny, they would have set the matter in a very different light. They would have expressed the sentiment which the conduct of their countrymen so steadily exemplified, — that it was better to die free than to live slaves.

So determined was their resistance to all kinds of authority, that it became a proverb among the Europeans, that to show displeasure to a Carib was the same as beating him, and to beat him was the same as to kill him. If they did any thing, it was only what they chose, how they chose, and when they chose ; and when they were most wanted, it often happened that they would not do what was required, nor any thing else.

The French missionaries made many attempts to convert the Caribs to Christianity, but without success. It is true that some were apparently converted ; they learned the catechism and prayers, and were baptized ; but they always returned to their old habits.

A man of family and fortune, named Chateau Dubois, settled in Guadaloupe, and devoted a great part of his life to the conversion of the Caribs, particularly those of Dominica. He constantly entertained a number of them, and taught them himself. He died in the exercise of these pious and charitable offices, without the consolation of having made one single convert.

As we have said, several had been baptized, and,

as he hoped, they were well instructed, and apparently well grounded in the Christian religion ; but after they returned to their own people, they soon resumed all the Indian customs, and their natural indifference to all religion.

Some years after the death of Dubois, one of these Carib apostates was at Martinico. He spoke French correctly, could read and write, had been baptized, and was then upwards of fifty years old. When reminded of the truths he had been taught, and reproached for his apostasy, he replied, "that if he had been born of Christian parents, or if he had continued to live among the French, he would still have professed Christianity ; but that, having returned to his own country and his own people, he could not resolve to live in a manner differing from their way of life, and by so doing expose himself to the hatred and contempt of his relations." Alas ! it is small matter of wonder that the Carib thought the Christian religion was only a *profession*. Had those who bore that name always been Christians in reality, and treated the poor ignorant savages with the justice, truth, and mercy which the gospel enjoins, what a different tale the settlement of the New World would have furnished !

The Caribs, who spread themselves over the main land contiguous to their islands, were similar in characteristics to those of the West Indies, of whom they are supposed to have been the original stock. They formed an alliance with the English under Sir Walter Raleigh, in one of his romantic expeditions on that coast, in 1595, and for a long time preserved the Eng-

lish colors which were presented to them on that occasion. The Caribs of the continent are said to have been divided into the Maritimos and the Mediterraneos. The former lived in plains, and upon the coast of the Atlantic, and are said to have been the most hostile of any of the Indians who infest the settlements of the missions of the River Orinoco, and have been sometimes called the Galibis. The Mediterraneos inhabited the south side of the source of the River Caroni, and are described as of a more pacific nature, and began to receive the Jesuit missionaries and embrace the Christian faith in 1738.



EARLY MEXICAN HISTORY.

ACCORDING to the annals preserved by the Mexicans, the country embraced in the vale of Mexico was formerly called Anahuac. The rest of the territory contained the kingdoms of Mexico, Acolhuacan, Tlacopan, Michuacan, and the republics of Tlaxcallan or Tlascala, Cholollan, and Huexotzinco. The people who settled the country came from the north. The first inhabitants were called Toltecs or Toltecas, who came from a distant country at the northwest in the year 472. They migrated slowly, cultivating and settling as they proceeded, so that it was 104 years before they reached a place fifty miles east of the situation where Mexico was afterwards built; there they remained for twenty years, and built a city called Tollantzinco. Thence they removed forty miles to the westward, and built another city called Tollan or Tula.

When they first commenced their migration, they had a number of chiefs, who, by the time they reached Tollantzinco, were reduced to seven. This form of government was afterwards changed to a monarchy; why, we know not, but probably some one of the chiefs was more valiant or cunning than his associates,

and supplanted them. This monarchy began A. D. 607, and lasted 384 years, in which time they are said to have had only eight princes. This fact, however, is accounted for by the custom which prevailed, of keeping up the name of each king for fifty-two years.

They remained prosperous for 400 years, when a famine succeeded, occasioned by a severe drought, which was followed by a pestilence that destroyed many of them. Tradition says, that a demon appeared once at a festival ball, and with giant arms embraced the people, and suffocated them; that he appeared again as a child with a putrid head, and brought the plague; and that, by his persuasion, they abandoned Tula, and scattered themselves among various nations, by whom they were well received.

A hundred years afterwards, succeeded a more barbarous people from Amaquemecan. Who or what they were is not known, as there is no trace of them among the American nations; nor is there any reason given why they left their own country. They are said to have been eight months on their way, led by a son of their monarch, called Xolotl, who sent his son to survey the country, which he took possession of by shooting four arrows to the four winds. He chose for his capital Tenayuca, six miles north of the site of Mexico; in which direction most of the people settled. It is asserted that their numbers amounted to 1,000,000; as ascertained by twelve piles of stones which were thrown up at a review of the people; but this is probably an exaggeration. ¶

This barbarous people formed alliances with the relics of the Toltecan race, and their prince, Nopaltzin, mar-

ried a descendant of the Toltecan royal family. The effect of these intermarriages on them was a happy one, as they were civilized by the Toltecas, who were much their superiors in a knowledge of the arts. Heretofore they had subsisted only on roots and fruits, and by hunting; sucking the blood of the animals they killed, and taking their skins for clothing; but now they began to dig up and sow the ground, to work metals, and attempt other useful arts. About eighteen years after their arrival, six persons made their appearance as an embassy from a people living near Amaquemecan; a place was assigned them, and in a few years three princes came with a large army of Acolhuans, who received three princesses in marriage. The two nations gradually coalesced in one, and took the name of the new comers; the name Chechemecas being left to the ruder and more barbarous tribes who lived by hunting and on roots. These latter joined the Otomies, a barbarous people who lived farther north, in the mountains.

Xolotl divided his dominions into three states, namely, Azcapozalco, eighteen miles west of Tezcuco, Xaltocan, and Coatlican, which he conferred, in fief, on his three sons-in-law. As was natural, various civil wars afterwards occurred during the reigns of the sovereigns who succeeded Xolotl. Nopaltzin reigned thirty-two years, and is said to have died at the advanced age of ninety-two. After him came Tlotzin, who reigned thirty-six years, and was a good prince. He was succeeded by Quinatzin, a luxurious tyrant, who, on the removal of his court from Tenayuca to Tezcuco, caused himself to be borne thither in a litter by four lords, while a fifth held an umbrella over him to keep off the

sun; he is said to have reigned sixty years. In his reign, there were many rebellions, and on his death he was succeeded by a prince named Techoatlala.

In the year 1160, the Mexicans, Aztecas, or Aztecs made their appearance. They are said to have come from the region north of the Gulf of California, and were induced to migrate from the country where they lived by the persuasion of Huitziton, a man of great influence among them. He is said to have observed a little singing-bird, whose notes sounded like *Tihui*, which in their language meant, *Let us go*. He led another person, also a man of influence, to observe this, and they persuaded the people to obey the suggestion, as they said, of the secret divinity. This was no difficult matter in a partially civilized and superstitious community. They proceeded, as their tradition relates, to the River Gila, where they stopped for a time, and where, it is affirmed, remains have been found at a somewhat recent date.

They then removed to a place about 250 miles from Chihuahua, toward the north-northwest, now called in Spanish *Casas Grandes*, on account of a large building found there, on the plan of those in New Mexico, having three floors with a terrace above them, the door for entrance opening on the second floor, to which the ascent was by a ladder. Other remains, also, of a fortress, and various utensils, have been found there. From this spot they proceeded southward, crossed the mountains, and stopped at Culiacan, a place on the Gulf of California in Lat. 24° N. Here they made a wooden image, called Huitzilopochtli, which they carried on a chair of reeds, and appointed priests for its service. When they

left their country, on their migration, they consisted of seven different tribes; but here the Mexicans were left with their god by the others, called the Xochimilcas, Tepanecas, Chalchese, Colhuas, Tlahuicas, and Tlascalans, who proceeded onwards. The reason of this separation is not mentioned, except that it was at the command of the god, from which it may be conjectured that some quarrel had arisen with respect to his worship.

On their way to Tula, the Mexicans became divided into two factions; yet they kept together, for the sake of the god, while they built altars, and left their sick in different places. They remained in Tula nine years, and spent eleven more in the countries adjoining. In 1216, they reached Tzompanco, a city in the vale of Mexico, and were hospitably received by the lord of the district; his son, named Ilhuitcatl, married among them. From him have descended all the Mexican monarchs. The people continued to migrate along the Lake Tezcuco during the reign of Xolotl, but in the reign of Nopaltzin they were persecuted, and obliged, in 1245, to go to Chapoltepec, a mountain two miles from Mexico. They then took refuge in the small islands Acocolco, at the southern extremity of the Lake of Mexico. Here they lived miserably for 52 years, till the year 1314, when they were reduced to slavery by a petty king of Colhuacan, by whom they were treacherously entrapped and cruelly oppressed.

Some years after, on the occasion of a war between the Colhuas and the Xochimilcas, in which the latter were victorious, the Colhuas were obliged to release their slaves, who fought with great bravery, cut-

ting off the ears of the enemies they had killed, which they produced on being reproached with cowardice. The effect of this was to excite such a detestation of them, that they were desired to leave the country. They did so, and went north till they came to a place called Acatzitzintlan, and afterwards Mexicaltzinco; but not liking this, they went on to Iztacalco, still nearer to the site of Mexico. Here they remained two years, and then went to a place on the lake, where they found the *nopal* growing on a stone, and over it the foot of an eagle; this was the place marked out by the oracle. Here they ended their wanderings, and erected an altar to their god; one of them went for a victim, and found a Colhuan, whom they killed, and offered as a sacrifice to the idol. Here, too, they built their rush huts, and formed a city, which was called Tenochtitlan, and afterwards Mexico, or the place of Mexitli, their god of war.

This was in 1325; the city was situated on a small island in the middle of a great lake, without ground sufficient for cultivation, or even to build upon. It was necessary, therefore, to enlarge it; and for this purpose they drove down piles and palisades, and with stones, turf, &c., thus united the other small islands to the larger one. To procure stone and wood, they exchanged fish and water-fowl with some other nations, and made, with incredible industry, floating gardens, on which they raised vegetable products. They here remained thirteen years at peace, but afterwards quarrels ensued, and the factions separated; one of them went to a small island a little northward, named Xaltlilco, afterwards Tlatelolco.

These divided their city into four parts, each quarter having its tutelar deity. In the midst of the city, Mexitli was worshipped with horrible rites, and the sacrifice of prisoners. Under pretence of consecrating her to be the mother of their god, they sought the presence of a Colhuan princess at their rites; and when the request was granted, they put her to death, flayed her body, and dressed one of their brave men in her skin. The father was invited to be present and officiate as the priest. All was darkness, till, on lighting the copal in his censer to begin the rites of worship, he saw the horrible spectacle of his immolated daughter.

In 1352, the Mexicans changed their aristocracy of twenty lords for a monarchy, and elected as their king Acamapitzin, who married a daughter of the lord of Coatlicchan. The Tlatelolcos also chose a king, who was a son of the king of the Tepanecas. The king of the Tepanecas was persuaded by them to double the tributes of the Mexicans, and oppress them. They were commanded to transport to his capital, Azcapozalco, a great floating garden, producing every kind of vegetable known in Anahuac; when this was done, the next year, another garden was required, with a duck and a swan in it sitting on their eggs, ready to hatch on arriving at Azcapozalco; and then again, a garden was exacted from them having a live stag, which they were obliged to hunt in the mountains, among their enemies.

Acamapitzin, the king of Mexico, reigned thirty-seven years, and died in 1389, and, after an interregnum of four months, his son Huitzilihuitl succeeded

him. He requested, for a wife, one of the daughters of the king of Azcapozalco, on which occasion the ambassadors are said to have made the following speech: "We beseech you, with the most profound respect, to take compassion on our master and your servant, Huitzilihuitl. He is without a wife, and we are without a queen. Vouchsafe, Sire, to part with one of your jewels or most precious feathers. Give us one of your daughters, who may come and reign over us in a country which belongs to you." This request was granted.

It will be recollected that the Acolhuans were under the government of Techotlala, son of Quinatzin. After a thirty years' peace, a revolt was begun by a prince called Tzompan, a descendant of one of the three original Acolhuan princes. The rebel was defeated and put to death. The Mexicans, in this war, were the allies of Techotlala, and showed great valor.

The son of the king of the Tepanecas, Maxtlaton, fearing that his sister's son by the Mexican king might obtain the Tepanecan crown, began to oppress the Mexicans, and sent assassins to murder his nephew. The Mexicans, however, were too weak to resent this baseness.

The rival Mexicans and Tlatelolcos advanced together in wealth and power. Techotlala, the Acolhuan king, was succeeded by Ixtlilxochitl in 1406. The king of Azcapozalco, his vassal, sought to stir up rebellion, but he was defeated, and compelled to sue for peace. The same year in which this occurred, the Mexican king died, and his son, Chimalpopoca, was chosen his successor.

The king of the Acolhuans, mentioned above, was driven from his kingdom, and both he and one of his grandsons were cut off by the treachery of the Tepanecas. The rebels, led on by their king, Tezozomoc, poured in, and conquered Acolhuacan. Tezozomoc then gave Tezcuco to the Mexican king, Chimalpopoca, and other portions to the king of Tlatelolco, and proclaimed his own capital, Azcapozalco, the metropolis of all the kingdoms of Acolhuacan. He was a great tyrant, and was tormented with dreams, that the son of the murdered king of the Acolhuans, Nezahualcoyotl, transformed into an eagle, had eaten out his heart, or, in the shape of a lion, had sucked his blood. He enjoined it, therefore, on his sons, to put the prince, of whom he had dreamed, to death. He survived his dreams but a year, and died in 1422.

He was succeeded by his son Tajatzin, but the throne was at once usurped by another son, Maxtlaton, and Tajatzin took refuge with Chimalpopoca, who advised him to invite his brother to a feast, and murder him. This being overheard and told to Maxtlaton, he pretended not to believe it, but took the same means to get rid of Tajatzin. The king of Mexico declined the invitation, and escaped for a time; but his wife having been ravished by Maxtlaton, he resolved not to survive his dishonor, but to offer himself in sacrifice to his god, Huitzilopochtli. In the midst of the ceremonies, Maxtlaton burst in, took him, carried him off, and caged him like a criminal.

This success excited afresh in the mind of Maxtlaton the desire to get the Acolhuan prince, Nezahualcoyotl, into his power. He, discovering the designs

of the tyrant, went boldly to him and told him he had heard that he wished his life also, and he had therefore come to offer it. Maxtlaton, struck by his conduct, assured him he had no designs against him, nor was it his purpose to put the king of Mexico to death. He then gave orders that he should be hospitably entertained, and even allowed him to visit Chimalpopoca in prison. The Mexican king, however, soon after, hanged himself with his girdle ; and Nezahualcoyotl, suspecting the sincerity of Maxtlaton's professions, left the court. After wandering about for some time, exposed to various dangers from his inveterate foe, he finally took refuge among the Cholulans, who agreed to assist him with an army for the purpose of overthrowing Maxtlaton, and restoring him to the throne, which had been usurped by the father of the tyrant.

On the death of their king, the Mexicans raised to the throne Itzcoatl, a son of their first monarch, Acamapitzin, a brave, prudent, and just prince. This choice was offensive to Maxtlaton, — but to Nezahualcoyotl, on the contrary, it afforded the highest satisfaction. The new monarch, immediately on his elevation to the throne, resolved to unite all his forces with this prince against the tyrant Maxtlaton. On a certain occasion, he sent an ambassador to Nezahualcoyotl, named Montezuma, who, with another nobleman, was taken captive on the way, and carried to Chalco. They were then sent to the Huexotzincas to be sacrificed. This people, however, spurned the barbarous proposal. Maxtlaton was then informed of their capture ; but he commanded the lord of Chalco, whom he called a double-minded traitor, to set them both at lib-

erty. Before this, however, they had escaped, by the connivance of the man to whom they had been intrusted, and returned to Mexico. Maxtlaton then made war against Mexico. Montezuma offered to challenge him, which he did by presenting to him certain defensive weapons, anointing his head, and fixing feathers on it. Maxtlaton, in turn, commissioned him in like manner to bear a challenge from himself to the king of Mexico. A terrible battle ensued ; the tyrant was defeated, his city taken, and himself killed, being beaten to death while attempting to escape. His people, the Tepanecas, were entirely subdued.

The Mexican king now replaced the Acolhuan prince on the throne of his ancestors, and carried on his conquests by his general, Montezuma. On his death in 1436, he was succeeded by Montezuma the First. This monarch was the greatest that ever sat on the throne of Mexico. He engaged in a war with Chalco, the king of which city had taken three Mexican lords, and two sons of the king of Tezcucó, put them to death, salted and dried their bodies, and placed them in his hall as supporters to torches ! Montezuma took the city, and executed vengeance on the barbarous people. He then reduced Tlatelolco, whose king had conspired against the late king of Mexico. He also subdued the Mixtecas, and thus enlarged his dominions.

In 1457, he sent an expedition against the Cotasese, and took 6,200 prisoners, whom he sacrificed to his god. He also took signal vengeance again on the Chalchese, who had rebelled, and had sought to make one of his brothers king in his stead. The brother pretended to comply ; but mounting a scaffold which

he ordered to be erected, and taking a bunch of flowers in his hand, then urging his attendant Mexicans to be faithful to their king, he threw himself from the scaffold. This enraged the Chalchese so much that they put the Mexicans to death, for which Montezuma made war against them till he had almost exterminated them. He finally, however, proclaimed a general amnesty. He constructed a dike, nine miles long and eleven cubits broad, to prevent the recurrence of an inundation which had happened, and which was followed by a famine. He died in 1464.

Montezuma the First was succeeded by Axayacatl, who pursued the conquests so successfully begun by the late king. A war broke out between the Mexicans and Tlatelolcos, which ended in the final subjection of the latter. Their king was killed, and carried to the Mexican monarch, who, with his own hand, cut open his breast, and tore out his heart. He also fought the Otomies, and gained a complete victory, making 11,060 prisoners, among whom were three chiefs. He died in 1477, and was succeeded by his oldest brother, Tizoc, who was probably cut off by poison. Tizoc was succeeded by another brother, named Ahuitzotl, who finished the great temple begun by his predecessor, and, having reserved the prisoners taken in his wars for this purpose, he sacrificed, at its dedication, as Torquemada asserts, 72,344; others say, 64,060. This was in the year 1486. He carried on his conquests even as far as Guatemala, 900 miles south of Mexico. He was only once defeated; this was in 1496, by Toltecatl, a Huexotzincan chief. He died in 1502, in consequence of striking his head against a door. Two years previous to his death there

was an inundation, which was followed by a famine, proceeding, it is said, from the decay of the grain.

Ahuitzotl was succeeded by Montezuma the Second, a man of great bravery, and also a priest, but excessively haughty. His coronation was attended with the greatest display and pomp. He lived in exceeding splendor; lords were his servants, and no one was permitted to enter his palace without putting off his shoes and stockings. Even the meanest utensils of his service were of gold plate and sea-shell. His dinner was carried in by 300 or 400 of his young nobles, and he pointed with a rod to such dishes as he chose. He was served with water for washing by four of his most beautiful women. The vast expenses necessary to support such luxury displeased his subjects. He was, however, munificent in rewarding his generals, by which means he retained their services, and still further secured the soldiery by appointing a hospital for invalids. Unsuccessful for a time in a war with the Tlascalans, he finally took captive a brave Tlascalan general, named Tlahuicol, and put him into a cage. When, however, he gave him his liberty to return home, Tlahuicol wished to sacrifice himself, and perished in a gladiatorial combat, after having killed eight men, and wounded twenty more.

In his reign, the conquest of Mexico was effected by Cortés. Previous to the arrival of the Spaniards, a vague apprehension seems to have troubled the minds of Montezuma and his people, respecting the downfall of their empire, an event which was supposed likewise to be portended by a comet. But the history of this catastrophe must be reserved for another chapter.

MEXICO, FROM THE ARRIVAL OF CORTÉS.

MEXICO was first discovered by Juan de Grijalva. He, however, seems to have made no attempt to penetrate into the interior from the sea-coast. In 1518, when its conquest was undertaken by Cortés, the Mexican empire is said to have extended 230 leagues from east to west, and 140 from north to south. After arranging his expedition, on the 10th of February, 1519, Cortés set sail from Havana, in Cuba, and landed at the island of Cozumel, on the coast of Yucatan. His whole army consisted of but 553 soldiers, 16 horsemen, and 110 mechanics, pilots, and mariners. Having released some Spanish captives whom he found there, he proceeded to Tabasco. Here he was attacked by the natives, but defeated them, and then pursued his course north-west to San Juan de Ulua, where he arrived on the 20th of April.

Hardly had the Spaniards cast anchor, when they saw two canoes, filled with Indians, put off from the shore, and steer directly for the general's ship. Cortés received his visitors courteously, and, in exchange for the presents of fruit, flowers, and little ornaments of gold which they brought, gave them a few trinkets, of

European fabric, with which they seemed to be greatly pleased. Through the medium of an interpreter, whom he chanced to have on board, a Mexican female slave, the celebrated Marina, he learned from the Indians that they belonged to a neighbouring province which was subject to the emperor of Mexico, a mighty monarch who lived far in the interior, called Montezuma; and that they had been sent to ascertain who the strangers were, and what they wanted. Cortés replied, that he had come only with the most friendly purposes, and expressed a desire for an interview with the governor of their province. Their inquiries being satisfied, his guests shortly afterwards took their leave, and returned to the shore.

The next morning, Cortés landed with all his troops and munitions of war, and immediately set to work, with the assistance of the natives, in erecting barracks. One can scarcely help being reminded, on reading the account of the readiness with which the simple Indians engaged in this object, of the fatal alacrity with which the Trojans are said to have received within their walls the wooden horse that was so soon to prove their ruin.

Once on shore, Cortés informed the governor, Teuhtile, that he must go to the capital. He said that he came as the ambassador of a great monarch, and must see Montezuma himself. To this the governor replied, that he would send couriers to the capital, to convey his request to the emperor, and so soon as he had learned Montezuma's will he would communicate it to him. He then ordered his attendants to bring forward some presents which he had prepared, the richness

and splendor of which only confirmed Cortés in the determination to prosecute his schemes: In the mean while, some Mexican painters who accompanied the governor were employed in depicting the appearance of the Spaniards, their ships and horses; and Cortés, to render the intelligence to be thus conveyed to the emperor more striking, arrayed his horsemen, commanded his trumpets to sound, and the guns to be fired, by which display the Mexicans were deeply impressed with the idea of the greatness of the Spaniards.

Couriers, stationed in relays along the whole line of the distance, in a day or two informed Montezuma of these things, though it was 180 miles to the capital. The monarch, who, in the midst of his fears, seems to have summoned somewhat more resolution, commanded Cortés to leave his dominions. He likewise sent him more presents; fine cotton stuffs resembling silk, pictures, gold and silver plates representing the sun and moon, bracelets, and other costly things. Cortés, however, still persisted in his purpose; on hearing which, the Mexican ambassadors turned away with surprise and resentment, and all the natives deserted the camp of the Spaniards, nor came any more to trade with them. Cortés, already threatened with a mutiny among his soldiers, evidently felt his situation to be critical, but he nevertheless went on to found a city, and establish a government for his colony.

In this juncture of his affairs, he was visited by some people from Cempoalla and Chiahuitztlá, two small cities or villages tributary to Montezuma. With the caciques of these places he formed a treaty of alliance, and agreed to protect them against Montezuma.

Encouraged by his promises, they went so far as to insult the Mexican power, of which they had before stood in the greatest dread. Having secured their submission, Cortés, to take away all hope of a return to Cuba, and inspire his soldiers with a desperate courage, burned his fleet; and, leaving a garrison in his new city, called Vera Cruz, he set out for the capital of the Mexican empire with 400 infantry, 15 horsemen, and seven field-pieces, having also been furnished by the Cempoallans with 1300 warriors and 1000 *tamanes*, or men of burden, to carry the baggage.

On the route to Mexico lay the little republic of Tlascala, and between these two powers there had existed for a long period an inextinguishable feud. On arriving near the confines of the republic, therefore, Cortés sent forward an embassy of Cempoallans inviting the Tlascalans to an alliance, and requesting, that, at least, he might be allowed to pass through their territories. The senate was immediately convened to decide upon this application. Maxicatzin, one of the oldest of the senators, alluded to a tradition respecting the coming of white men, and favored the request. He was opposed by Xicotencatl, who sought to prove that the Spaniards were magicians, and asserted, as they had pulled down the images in Cempoalla, that the gods would be against them. They resolved therefore on war; seized the ambassadors, and placed them in confinement.

Their plans were well laid. They prepared an ambush, allowed Cortés to pass the frontier, and then, after a little skirmishing, suddenly fell upon him with an overwhelming force, which to the astonished view of

the Spaniards appeared to number 100,000 men. Notwithstanding the immense odds opposed to them, the Spaniards bravely maintained their ground; and at length, after a desperate conflict, the Tlascalans, daunted by the horses and the fire-arms of the Spaniards, to which they were unaccustomed, and disheartened by the havoc they sustained in this to them novel species of warfare, retreated. Among the slain were eight of their principal chiefs. On the side of the Spaniards the loss was inconsiderable.

Thinking that this experience of the prowess of the Spaniards might have wrought a change in the disposition of the Tlascalans towards him, Cortés now determined to send an embassy to their camp with overtures of peace. The proposals were promptly rejected, and a message of defiance was returned from the Tlascalan general. The next day another battle followed, the odds being even greater than in the former engagement; but Spanish prowess, aided by dissensions in the Tlascalan camp, again proved victorious.

The Tlascalans, thus repulsed, were assured by their priests, that their enemies, being children of the sun, received strength from his beams by day, and therefore must be attacked in the night; and that, being withdrawn from his rays, their vigor declined, and they faded and became like other men. A renewed trial, however, proved the falsity of this assertion, and, after desperate efforts against the invading foe, the Tlascalans were compelled to sue for peace. A treaty of alliance was formed for mutual protection, and Cortés and his troops were received, as beings of a superior order, into the city of Tlascala.

After recruiting himself for twenty days at Tlascala, during which time Cortés sought to gain all the information he could respecting the condition of the Mexican empire, he prepared to resume his march. During his stay, the Tlascalans yielded readily to all his requests and commands, except the one by which they were required to dethrone their own gods, and substitute the objects of the Spaniards' worship. Cortés, indignant at their refusal, was going to effect his object by force, had he not been restrained by the prudence of his chaplain, Olmedo, who represented to him the danger of such an attempt. The Tlascalans, therefore, were left to their own religious rites and objects of worship.

Cortés, accompanied by 6,000 of them, now directed his course towards Cholula. This place was only six leagues distant from Tlascala, was formerly an independent state, and had been but lately subjected to the Mexican empire. It was considered by all the people around as a peculiarly holy place, the sanctuary or principal seat of their gods, to which pilgrimages were made, and in whose temple even more human victims were sacrificed than in that of Mexico. Montezuma professed now to be willing to receive Cortés in his capital. He had, however, laid a deep plot for the extermination of his enemies. They were to be received into Cholula under the mask of friendship, and, when not expecting it, a vigorous onset was to be made on them from every quarter, while, by means of pits dug, and barricades erected, and large collections of stones on the tops of the temples, their retreat would be cut off, and their ruin completed. Cortés was forewarned of the treachery, and took decisive measures to defeat the project.

He arrested some of their chief priests, and thus obtained a confession of the meditated crime, drew up his troops, seized the magistrates and chief citizens, and, on a preconcerted signal, both the Spaniards and Tlascalans poured upon the multitude, who were so amazed, that they were unable to offer any resistance. The streets were filled with blood and carnage. The temples were set on fire, and many of the priests and chiefs perished in the flames. More than 6,000 Cholulans are said to have fallen in the massacre, without the loss of a single Spaniard. The magistrates were then released, and commanded to recall the people, who had, in the mean time, fled in every direction. After so terrible a lesson, they dared not disobey the command of one who seemed to them of a character something more than human, and the city was soon filled again with those who yielded their service to the very men who had so mercilessly butchered their friends and relatives.

Cholula was but twenty leagues from Mexico, and Cortés, on his march, was everywhere hailed as a deliverer, who came to free the people from the oppression of the Mexican yoke. Complaints were made of Montezuma and his governors, and Cortés was encouraged in the belief of the ultimate success of his enterprise against so mighty a monarchy. Without entering into the details of his march, it is enough to say, that, on crossing the Sierra of Ahualco, the valley of Mexico lay outstretched below, and the city, the object of his schemes, with its temples, and walls, and palaces, was in full view before him.

While the Spanish adventurer became more bold as

he proceeded, the Mexican monarch, on the other hand, seems to have grown more irresolute and timid. The rapid march of the new enemy, the success which had crowned his arms, his sagacity in detecting the plans for his defeat, — all these things, combined with the traditions to which allusion has been made, seem to have withheld Montezuma from that wise and valiant course which might have been expected from the descendant of a long line of brave men. Had Montezuma the First been in his place, as the adversary with whom Cortés was to contend, the result might have been different.

As the Spaniards approached Mexico, they were met by 1,000 persons of high rank adorned with plumes and clothed in fine cotton mantles. These saluted Cortés after the manner of their country, and announced the approach of Montezuma. Next came two hundred persons dressed alike, with large plumes, marching two and two, in deep silence, and barefooted, with their eyes fixed on the ground. Then came a company of still higher rank in their most costly and splendid attire, in the midst of whom was Montezuma, borne on the shoulders of four of his principal favorites, while others supported a canopy of curious workmanship above his head. Before him marched three officers, bearing rods of gold, which they lifted up on high at certain intervals, as a signal for the people to bow and hide their faces, as unworthy to look on so glorious a monarch. As he drew near, Cortés dismounted, and respectfully advanced to meet him. Montezuma likewise alighted, the ground being covered with cotton cloths, and, leaning on the arm of an attendant, pro-



ANCIENT SCULPTURE, FROM PALENQUE.

ceeded at a slow pace. For the first time, the invader and the monarch stood face to face. They made their salutations, Cortés after the European fashion, and the Mexican by touching the earth with his hand, and kissing it. This condescension in so mighty a monarch only tended to confirm his people in their belief, that the Spaniards belonged to a superior race; and, as they passed along, these latter heard themselves often called *Teules*, or gods.

This interview had no decisive results. Montezuma conducted Cortés to the quarters he had prepared for him, being a palace built by his father; he then left him, saying, "You are now with your brothers, in your own house; refresh yourself after your fatigue, and be happy till I return." In the evening he returned, loaded with rich presents to all. Cortés was now informed that the Mexicans were convinced, from what they had seen and heard, that the Spaniards were the very persons predicted by the Mexican traditions, and therefore they were received, not as strangers, but as relations of the same blood and parentage. Montezuma also recognized him as entitled to command, and assured him that he and his subjects would be ready to comply with his will and to anticipate his wishes. This impression Cortés sought to confirm still more, while at the same time he treated him with the respect due to the dignity of the sovereign. He had also a public audience with the monarch, and then spent three days in viewing the city.

The city of Mexico was situated on a large plain surrounded by mountains, the moisture of which collected in several lakes. The two largest of these were

sixty or seventy miles in circuit, and communicated with each other. Mexico was built, as has been before said, on some small islands in one of these lakes. The access to it was by causeways or dikes of stone and earth, forty feet broad. As the water overflowed the flat country, these causeways were somewhat long. That of Tacuba, on the west, extended a mile and a half; that of Tepejacac, on the north, three miles; and that of Iztapalapan on the south, seven miles. The east side of the city could only be approached by canoes. Each causeway had openings for the passage of the water, over which were thrown bridges of timber and earth. Many of the buildings, as the temples, palaces, and houses of the rich and the nobles, were large; but there was also a great number of poor huts. The great square, or market of Tlatelolco, was of vast extent, and would hold 40,000 or 50,000 persons. The city contained 300,000 inhabitants, at least, and some writers assert that there were many more.

The Spaniards soon began to feel uneasy, and to expect treachery on the part of Montezuma; which suspicions seemed to be confirmed by the information, that two soldiers belonging to the garrison at Vera Cruz had been treacherously murdered by Quauhpopoca, a Mexican chief, governor of a neighbouring province, instigated, it was believed, by Montezuma; and that, in an expedition subsequently undertaken by the commandant of the garrison for the purpose of avenging this act, this officer, with seven or eight soldiers, had been slain. One Spaniard had also been taken prisoner, and his head cut off and carried in triumph through different cities, to show that the invaders were

not invincible. The charm was now broken, and Cortés felt that nothing but the most desperate measures would save his enterprise from ruin. He therefore seized Montezuma in his palace, and hurried him away to the Spanish quarters.

The manner in which this was effected shows the power he had gained over the monarch and his people. Admitted to his presence, the Mexicans having retired from respect, Cortés reproached the monarch with the conduct of Quauhpopoca, and demanded that Montezuma himself should become a hostage for the fulfilment of an order for his arrest. The haughty Mexican, surprised as he was, indignantly replied, that this was contrary to all custom, and that his subjects would never suffer such an affront to be offered to their sovereign; but, seized with dread at the threatening language and gestures of one of the cavaliers who attended Cortés, he finally yielded to the daring invader of his kingdom and authority. Conducted to the Spanish quarters, he received his officers, and issued his orders, as usual, but was carefully watched by the Spaniards.

Quauhpopoca, his son, and fifteen of his principal officers, were brought to the capital and delivered up to the Spaniards, and, not denying their guilt, they were condemned to be burnt alive. The Mexicans gazed in silence on these insults offered their monarch, who is said to have been even put in fetters by Cortés, as a punishment for his treachery. The daring adventurer had now so quelled the spirit of Montezuma, that he became himself the virtual sovereign of the realm. He displaced and appointed officers as he chose; sent out Spaniards to survey the

country, and selected stations for colonies, and by various means sought to prepare the minds of this unfortunate people for the Spanish yoke.

To secure the command of the lake, he excited the curiosity of Montezuma to see some of those moving palaces which could pass through the water without oars. Naval equipments were brought from Vera Cruz by the aid of the Mexicans, and others of them were employed in cutting down timber for the construction of two brigantines. Cortés still further urged on Montezuma to own himself the vassal of the king of Castile, and to pay him an annual tribute. With tears and groans, broken in spirit, the Mexican monarch obeyed the humiliating requisition, while the indignant people by their murmurs showed how deeply they felt the degradation inflicted on the empire. Immense treasures were lavished on the Spaniards, and, when Montezuma refused utterly to change his religion, they became at last so daring, as to attempt to throw down the idols by force from the great temple. The priests then rallying to defend them, Cortés prudently desisted from his undertaking.

This insult to their deities roused at last the spirit of the people, who had hitherto submitted to the exactions of their conquerors and the indignities heaped on themselves and their monarch. They determined either to expel or destroy the Spaniards, and nothing but the captive condition of their monarch, and his danger, prevented an outbreak. After many consultations between Montezuma and his priests and officers, Cortés was decidedly told, that, as he had finished his embassy, the gods had signified it as their desire, that he

and his band should leave the realm, or sudden destruction would fall on them. Temporizing and affecting to comply, the wily Spaniard informed Montezuma that he must have time to rebuild his vessels. To so reasonable a request no objection could be urged; and Mexicans were sent to Vera Cruz to aid in the prosecution of this labor, while the Spanish carpenters were to superintend the work.

In consequence of the arrival of an armament from Cuba against him, Cortés was forced to leave an officer with 150 men at Mexico, and hasten towards Vera Cruz. He met the advancing foe and defeated them, received the soldiery thus conquered into his own ranks, and hurried back again to the Mexican capital. During his absence, infuriated by a wanton massacre committed upon their nobles by the Spanish commandant, Alvarado, the Mexicans had risen, attacked the garrison, killed and wounded some of the men, and burned the brigantines, so that the Spaniards, now closely invested in their own quarters, were threatened with famine or by the fury of the people, by whom they were continually attacked. On his return, Cortés found that the disaffection was widely spread, and he was welcomed by none of the towns on his route, except Tlascala.

On his arrival in Mexico, Montezuma, who still remained a prisoner in the Spanish quarters, came to welcome him; but Cortés received him so coldly that the emperor soon retired. Earnestly desirous, however, of vindicating himself from the imputation of having been accessory to the assault on the garrison, he soon after sent some of his attendants to solicit an

interview with the Spanish general. Irritated by the continued demonstrations of hostility on the part of the people, Cortés now threw off all restraint, and treated the message with the utmost contumely, exclaiming, "What have I to do with this dog of a king?" The nobles, swelling with indignation, withdrew.

Meanwhile the people of the city were busily engaged in preparing for a vigorous assault on the Spanish quarters. Cortés had just despatched a messenger to Vera Cruz, to announce his safe arrival in the capital, and his confident expectation of a speedy submission on the part of the rebels, as he termed them, when suddenly the din of war rose on the air, and his messenger, who had been gone scarcely half an hour, returned in breathless haste with the intelligence that the city was all in arms. The appalling tidings were speedily confirmed, by the appearance of the furious populace rushing on through every avenue towards the fortress, as if determined to carry it by storm. The conflict was fierce and obstinate. Nothing daunted by the storm of iron hail poured in upon their defenceless bodies from the Spanish ordnance, which stretched them on the ground by hundreds, they pressed on up to the very muzzles of the guns. Repulsed on one quarter, they turned with undiminished fury to another, — striving, now, to scale the parapet, now to force the gates, and now to undermine or open a breach in the walls, — and finally endeavouring to fire the edifice by shooting burning arrows into it. In this last they were partially successful; but the approach of night at length caused them to retire.

On the following day the Mexicans prepared to re-

new the attack ; but Cortés resolved to anticipate it by a sortie. Accordingly he sallied out at the head of his cavalry, supported by the infantry and his Tlascalan allies. The Mexicans fled in disorder ; but soon rallying behind a barricade which they had thrown up across the street, they began to pour in volleys of missiles upon the Spaniards, which served in a degree to check their career. With the aid of his field pieces, however, Cortés speedily cleared away the barricade, when the Mexicans again turned and fled. But now, as the Spaniards continued to advance, the enemy had recourse to a new mode of annoyance. Mounting to the roofs of the houses, they hurled down large stones upon the heads of the cavaliers with a force which would often tumble them from their saddles. Unable to protect themselves against this species of missiles, Cortés ordered the buildings to be set on fire, and in this manner several hundred houses were destroyed. The Spaniards were now victorious at every point ; at length, sated with slaughter, and perceiving that the day was beginning to decline, Cortés withdrew his troops to their quarters.

The Mexicans, however, were determined to allow the hated strangers no rest. Although, conformably to the usage of their nation, they made no attempt to renew the combat during the night, they nevertheless bivouacked around the fortress, and disturbed the slumbers of their enemy by insulting taunts and menaces, which indicated but too clearly that their ferocity was in no degree subdued by the terrible havoc dealt out to them during the two preceding days.

In the hope of influencing the Mexicans, Cortés now

brought out Montezuma to command them to cease from hostilities. At the sight of their venerated sovereign in his royal robes, they dropped their weapons, and silently bowed their heads in prostration to the ground. Obeying Cortés's directions, he addressed them, and plied them with arguments to urge them to peace. When he ceased, sullen murmurs and indignant reproaches ran through the ranks, and, in a rage, deeming their sovereign only the supple instrument of their foe, flights of arrows and volleys of stones were poured forth on the ramparts where he stood, so that, before he could be protected, Montezuma fell, wounded by the hand of one of his own subjects. Horror-struck, the Mexicans fled ; while Montezuma, disdaining to live after this degradation, died in the Spanish quarters.

Cortés, knowing that affairs had arrived at the greatest extremity, now prepared for his retreat, which he was not, however, suffered to effect, till after long and bloody conflicts, in one of which his own life was endangered by the devotion of two young Mexicans, who seized on him and hurried him to the edge of the platform of the temple, intending to cast him and themselves down, that they all might be dashed in pieces. Many of his soldiers were driven into the lake, and there perished ; others were killed, and others still were taken prisoners. He lost, it is said, more than half his army, escaping with only about 400 foot soldiers and twenty horsemen, with which force he broke through the multitudes by whom he was everywhere hemmed in. He lost also his artillery, baggage, and ammunition ; besides 4,000 Tlascalans who were killed and taken prisoners, which latter the Mexicans sacrificed to their gods.

The retreat continued for six days, during which time Cortés and his soldiers were forced to feed on berries, roots, and stalks of green maize. On the seventh day, they reached Otumba, on the route from Mexico to Tlascala, the point towards which he was directing his course. The Mexicans, as he advanced, hung on his rear, exclaiming, exultingly, "Go on, robbers! go where you shall quickly meet the vengeance due to your crimes!" On reaching the summit of the mountain range, they understood too well the meaning of this threat; for the whole wide plain below them in front was covered with a vast army, drawn up in battle array. The Mexicans, leaving the smaller portion of their force to pursue the flying enemy on one side of the lake, had gathered the main body of their army on the other side, and, marching forward, posted it in the plain of Otumba.

Cortés, without a moment's hesitation, lest the sight of such vast numbers might strike his troops with dismay, led them on to the charge; and, notwithstanding the fortitude of the Mexicans, succeeded in penetrating their dense battalions. But, as one quarter gave way, the Mexicans rallied on another, and continued to pour upon the foe in such numbers, that, but for a fortunate event which turned the tide of battle, the Spaniards must have been overpowered from exhaustion. Cortés, availing himself of the knowledge which his stay at Mexico had enabled him to gain, directed his efforts against the quarter where the standard was carried before the Mexican general, assured, that, by the capture of this, he could throw the whole Mexican army into confusion.

The event justified his expectation ; for when, in spite of the resistance of the nobles, he killed the Mexican general, and seized on the standard, the whole Mexican army, panic-struck, threw down their weapons and fled to the mountains. The spoils of the field in some degree compensated the Spaniards for the losses they had sustained in their retreat from the capital. Pursuing their march without further molestation from the enemy, they shortly afterwards reached Tlascala, where they were received with the greatest kindness by their faithful allies. Here Cortés remained, raising recruits, and forming new plans for the subjugation of the empire.

The Mexicans, on the death of Montezuma, had raised to the throne his brother, Cuitlahua, who showed himself worthy of the choice. After expelling Cortés from the capital, he repaired the fortifications, provided magazines, caused long spears to be made, headed with the swords and daggers taken from the Spaniards, gathered the people from the provinces, and exhorted them to prove faithful. He also sent embassies to Tlascala, to persuade that people to break off their alliance with men who were the avowed enemies of the gods, and who would assuredly impose on them the yoke of bondage. It was no easy matter for Cortés to withstand the influence of such reasonable suggestions on the minds of the Tlascalans ; and had he not been on the spot, their fidelity might perhaps have wavered.

But, while Cuitlahua was thus planning the defence of his kingdom, and performing the part of a wise and valiant prince, he was attacked by the small-

pox, a disease introduced, it is said, by the Spaniards, and fell a victim to this scourge of the natives of the New World. He was succeeded by his nephew, Guatemozin, a young man of great ability and valor.

In the mean time, Cortés was busily employed in making arrangements for the renewal of operations against Mexico. Reinforcements of troops, arms, and ammunition came in from various quarters. The strongholds on the Mexican frontier were reduced, and the people of the surrounding country, who had made demonstrations of hostility, were summarily chastised and subdued. Cortés likewise gave orders for the construction of thirteen brigantines at Tlascala, which, when finished, might be taken to pieces and transported to Mexico, to be employed in the siege of the city.

His arrangements being now completed, on the 24th of December, 1520, Cortés set forward on his march. On reëntering the Mexican territories, he found that various preparations had been made to oppose him. He, however, forced his way, and took possession of Tezcuco, the second city of the empire, situated on the lake about twenty miles from Mexico. Fixing his head-quarters here, he now occupied himself in the subjugation of the towns around bordering on the lake. By treating the inhabitants kindly, he won them to himself, and, as they had been originally independent, and were reduced by the Mexican power, he promised them a restoration to their former privileges, subject only to the sway of the king of Castile. In this manner, the Mexican monarch and those who remained faithful to him became more and more limited in their resources, while Cortés was gaining additional strength.

Having finally completed the preparation of the materials for his brigantines, he sent a strong convoy to transport them to Tezcuco. The Tlascalans furnished him 8,000 *tamanes*, or carriers, and appointed 15,000 warriors to accompany the Spanish troops. The materials were carried sixty miles across the mountains, and finally reached Tezcuco in safety.

A new reinforcement of soldiers, with horses, battering cannon, and ammunition, now also joined him from Hispaniola, whither he had sent to raise recruits. The brigantines were soon finished; for the purpose of floating them into the lake, a canal, two miles long, was made by deepening a small rivulet, and amid shouts, firing of cannon, and religious ceremonies, they were launched.

The force, destined for this final attack on Mexico, amounted to 86 horsemen and 818 foot-soldiers, of whom 118 were armed with muskets or crossbows; a train of artillery of three battering cannon, and fifteen field pieces. Each brigantine was manned by twenty-five Spaniards, and bore one of the small cannon. These Cortés commanded in person. The points selected for the attack were, from Tepejacac on the north side of the lake, from Tacuba on the west, and Cojohuacan towards the south, corresponding to the causeways which have been heretofore mentioned. By cutting off the aqueducts, the inhabitants were reduced to great distress; and the efforts of the Mexicans to destroy the fleet were entirely unsuccessful.

Cortés, now master of the lake, pushed on his attack from all points, broke down the barricades, forced his way over the trenches, and sought to penetrate into

the heart of the city. The Mexicans, though losing ground every day, repaired the breaches by night, laboring with incredible effort to recover their posts. With his small force, the Spaniard dared not attempt a lodgment where he might be hemmed in by numbers, and thus defeated. Finally, however, his troops, by the most desperate assaults, penetrated into the city; a success which was shortly turned into a disastrous and nearly fatal defeat, in consequence of the commander of one of the divisions, Juan de Alderete, neglecting his instructions to fill up the canals and gaps in the causeways, as he proceeded, in order to secure the means of retreat.

Guatemozin, hearing of this, with great presence of mind, directed the Mexicans to retire, thus drawing forward the unwary Spaniards; while chosen bodies of troops were judiciously posted in various places to act when needed. The Spaniards eagerly pressed on, till, at the signal, a stroke of the great drum in the temple of the war-god, the Mexicans poured upon them with the utmost fury, and driving them on to the causeway, horsemen, foot, and Tlascalans plunged into the gap, and Cortés was unable to rally them. The rout became general, and he himself was wounded, and with difficulty saved from being led off captive by the Mexicans. Besides those who perished in the conflict, above sixty Spaniards fell into the hands of the victors. These, as night drew on, illuminated their city, and compelled their captives to dance before the image of the war-god. They then sacrificed them, their shrieks reaching the ears of their companions, who were unable to render them any assistance.

The priests now declared their god to be so propitiated by the sacrifices which had been offered upon his altar, that in eight days their enemies should be destroyed, and peace and prosperity restored. The effect of this confident prediction was such, that the Indian allies of Cortés abandoned him, and even the Tlascalans, hitherto faithful, also deserted him.

In this trying emergency, the Spaniards remained true to their commander. At length, the eight days, prescribed by the priests, having expired, and their prediction proving false, the superstitious allies of Cortés, believing that the gods, who had deceived the Mexicans, had abandoned them, returned. Cortés now prosecuted the siege with renewed vigor. The Mexicans, as before, disputed every inch of ground with incredible bravery. Still Cortés gradually advanced his lines in various quarters, and, giving up his former cherished purpose of sparing the city, as fast as any portion was gained, it was levelled to the ground, and the materials were used for filling up the canals.

This course hemmed in the Mexicans more and more closely. Famine and disease, too, made their appearance in the devoted city. Their provisions were exhausted, and their supplies of water were cut off. Still, Guatemozin remained firm, rejecting all the overtures of Cortés, and determined to die rather than to yield to the oppressors of his country. At length the Spaniards penetrated to the great square in the centre of the city. Three quarters of the whole place were now in ruins; and the remainder was so closely invested, that it could not long hold out.

The Mexicans finally prevailed upon Guatemozin to

attempt an escape to the remoter provinces, where he might still be able to carry on a struggle with the invaders. To deceive Cortés, they proposed terms of submission. The general, however, became aware of their object, and gave strict injunctions to his officers to watch every motion of the enemy. The commander of one of the brigantines, perceiving at one time several canoes rowing across the lake with the greatest rapidity, gave the signal to make chase. On being overtaken, and seeing preparations making to fire on one of the canoes, all the rowers dropped their oars, threw down their arms, and besought the officer commanding the brigantine not to fire, as their king was among them.

Guatemozin immediately gave himself up, only requesting that no insult might be offered to his wife and children. When brought before Cortés, the Mexican chief, with great dignity, said: "I have done what became a monarch. I have defended my people to the last. I have nothing now to do but to die. Take this dagger," laying his hand on one worn by Cortés, "plant it in my breast, and put an end to a life which can no longer be useful."

As soon as the capture of Guatemozin was known, all resistance ceased, and the city, as much of it as remained, was taken possession of by the Spaniards. The Mexicans had endured the siege for nearly three months, during most of which time, attack and defence were carried on with almost uninterrupted effort. The fatal mistake of the Mexicans was in allowing Cortés a second time to enter their city, when the officer he had left in charge was so hemmed in, that he and his

troops must soon have perished by famine. Still, the final conquest is, no doubt, in a great degree to be attributed to the great disparity of arms, and the wisdom of Cortés in enlisting the superstition of the Tlascalans and their enmity to the Mexicans on his side, and thus securing them as allies.

Guatemozin, while a captive, bore his sufferings with dignity, and when subjected with one of his ministers to torture, to make him reveal the place where his treasures were concealed, he said to his fellow-sufferer, who, overcome by anguish, was groaning aloud, — “Am I, then, taking my pleasure, or enjoying a bath?” The favorite, stung by the reproach, suffered in silence till he expired. The royal victim was taken by Cortés from this scene of torture and indignity only to be subjected to further sufferings.

The extensive provinces of the empire readily submitted, on learning the fall of the capital. Still, the Spaniards did not maintain their sway without effort. The Mexicans, from time to time, sought to assert their rights; and their oppressors, considering them as slaves, punished them in the most ignominious and cruel manner. In Panuco, a part of the ancient empire, 400 nobles, who were concerned in an insurrection, were burned to death. On the mere suspicion of a design to shake off the yoke and excite his former subjects to revolt, Cortés ordered Guatemozin to be hung, together with the cacique of Tacuba. The poor inhabitants were everywhere reduced to bondage, and forced to live under the galling yoke of their oppressors. The Spaniards revelled in the luxuries and splendors of this ancient empire, while the de-

scendants of kings and caciques were their vassals and slaves.

The hardships the people endured, while following their conquerors in their various military expeditions, the attacks of disease, and other causes, swept off numbers of the original population. After mining was introduced, they were driven to the mines to procure treasures for their oppressors. Some of them have since intermarried with the whites, and thus a mixed race has been introduced. A portion have embraced the Roman Catholic religion, and have been indebted to the ecclesiastics for some amelioration of their sufferings.

At present, it is computed that of about 8,000,000 of inhabitants, of which the republic of Mexico is composed, nearly two fifths are of pure native blood. They are said to be grave and melancholy, having a taste for music, great talent for drawing, being skilful in modelling in wood or wax, and having a great passion for flowers. As a class, though gentle, they are poor and miserable, yet live to a great age, sometimes even to a hundred years. They are still much oppressed, and, though having the nominal rights of citizens, they are often kept as laborers for years against their will. By tempting their appetite, they are brought in debt, and then, when they have nothing to pay the creditor, he assumes the right of a master. They are allowed magistrates of their own race, but their caciques, degraded themselves, take every opportunity of oppressing those beneath them.

THE EMPIRE OF THE INCAS.

Not many years after the conquest of Mexico, a similar enterprise was undertaken, which resulted in the overthrow and subjugation of a people resembling the Mexicans, in their comparative advancement in civilization, and in the extent and riches of their empire. Peru is situated on the western coast of South America, and the empire of its sovereigns then extended, from north to south, above 1,500 miles on the Pacific Ocean. Its breadth was limited by the range of the mighty Andes, and therefore varied in different parts of its extent. This vast territory was originally peopled by independent tribes, characterized by different manners and forms of policy. According to the Peruvian traditions, their modes of life were not superior to those of the most uncivilized savages. They roamed naked through the forests, without any fixed habitations, living more like wild beasts than men.

For several ages, the tradition declares that they made little or no advances towards improvement, enduring hardships and privations of all kinds, till these suddenly appeared, on the banks of the Lake Titicaca, a man and woman of majestic form, and clothed in

decent garments. These persons called themselves Children of the Sun, and asserted that they were sent by that benignant deity to instruct those who were the objects of his pity, and thus to improve their condition and render them happier. The names of these persons, as given, were Manco Capac and Mama Oello. The motives they addressed to the poor savages, to induce them to quit their barbarous mode of life, seem to have been effectual, and, by their persuasions, these scattered people were some of them united together, and obeying the supposed divine mandate, they followed the strangers to Cuzco, where they settled, and commenced the building of a city.

These extraordinary individuals thus laid the foundation of the great empire, over which their descendants afterwards reigned for several generations. Manco Capac taught the men how to till the ground, and various arts by which their comforts might be increased, while Mama Oello, at the same time, showed the women how to weave and spin. Having thus convinced them of their interest in their welfare, and provided them with food, clothing, and suitable abodes, Manco Capac enacted various laws, and introduced different institutions, by which the people might be cemented together as a nation of established character. He prescribed to them such regulations as might govern them both in public and private life; defined the relations of all, and constituted such offices, and appointed such persons to fill them, as comported with his design of founding a perpetual and well governed state.

This new kingdom was called the Empire of the *Incas*. At first, the territory of Manco Capac did not

extend more than twenty or thirty miles round Cuzco. He exercised, however, absolute authority, to which the people rendered a willing obedience. His memory was not merely cherished in after ages as the founder of their nation, but as a true benefactor. If this tradition be admitted to be founded on the truth, it forms an interesting subject of inquiry, who these extraordinary personages were, and from what part of the world they probably came.*

The successors of Manco Capac followed his example, gradually extending their dominions, and, with this enlargement of territory, rendering their authority yet more and more absolute. In time, they were regarded, not only as sovereigns and descendants of the founder of the empire, but they were adored as divinities. Their blood was considered sacred, and by forbidding their posterity to intermarry with the people they continued to preserve their own race and rank pure from all others. This peculiar family, thus set apart as a royal or noble race, were also distinguished from all the rest of the nation by a certain garb and ornaments, which it was unlawful for any of the lower ranks to assume. The monarch himself appeared with the ensigns which he alone might wear, and was ever received by his subjects with a deferential homage scarcely short of adoration.

The character of the people was very different from

* In the "Lives of Famous Indians," we have offered a few suggestions on this subject. If the reader perceives some repetition of facts in this article, to be found in that just mentioned, he will consider that it is a part of our design to render each volume of the "Cabinet Library," complete in itself.

that of the Mexicans, for while these latter, as we have seen, were warlike and ferocious, engaged almost constantly in bloody wars, and preserving cruel rites, the Peruvians or Quichuas, as they were also termed, were united in a peaceful subjection to a milder superstition. The Mexicans pushed forward their conquests by their valor, and, by force of arms, subdued those who opposed them; but the Peruvian Incas, in the capacity of legislators and benefactors, extended their sway, and induced numerous tribes to submit to them, and learn the arts and comforts of peace and good government. Not one, it is said, out of twelve monarchs, descendants of Manco Capac, varied from this character.

The empire, by degrees, became one of great extent, comprehending not only all that which is now called Peru, but also Ecuador, which is still covered with the monuments of the Incas. In this vast region, the most perfect order reigned; the fields were tilled; the rivers were employed in irrigating the soil; mountains were formed into terraces; canals were prepared, means being taken to preserve the water in its passage; and many large tracts, before mere deserts, were thus rendered productive, if not fertile. As a means of communication for the convenience of the people, a national road was constructed, with great labor, from Quito to Cuzco, 1,500 miles in length. This was a surprising work of art. It was not designed, indeed, for carriages, for no such vehicles were in use among the Peruvians, but for a great thoroughfare from one end of the empire to the other. Numerous flying bridges were thrown across the deep ravines, which often interposed obstacles to the progress of the work that required skill and patient industry to overcome.

The structures, too, of stone, either temples or palaces, were composed of immense blocks, inclosing vast spaces, and divided into numerous apartments, one of which at Caxamalca is said to have been capable of containing 5,000 men. Instead of the hieroglyphics, by which the Mexicans preserved the records of their nation, and conveyed from one to another the knowledge of passing events, the Peruvians used the *quipos*, or strings, which, by their colors, knots, &c., represented different parts of the record they wished to preserve. Vast treasures were accumulated by the Incas, from the rich silver mines in their dominions, and when they died, many of their vessels and other portions of their wealth were buried in the grave with them.

When the Spaniards first visited Peru, in 1526, the twelfth monarch, named Huayna Capac, was on the throne. He is said to have been a great prince, as much distinguished by his wisdom and benevolence as for his martial talents. He subdued Quito, and thus added to his dominions a country nearly as large in extent and resources as his own. This city became another capital of his realm, and here he often resided. Contrary to the law, which forbade the intermarriage of the Incas with others than their own race, he wedded a daughter of the King of Quito. He died in the year 1529, leaving Atahualpa, his son by the princess of Quito, heir to that kingdom. The rest of his dominions he left to Huascar, his eldest son by another wife of the race of the Incas.

This procedure was so contrary to all the laws and usages of the empire, that the Peruvians, though they revered in the highest degree their deceased monarch,

who had added such lustre to his reign, could not contentedly submit to the division of the empire. They urged on Huascar, therefore, to require his brother to renounce his claim to the government of Quito, and acknowledge him as his liege lord. Atahualpa, however, had already gained a large body of Peruvian troops, who had followed his father to Quito, and who were the best portion of the army. He therefore not only refused to comply with his brother's demand, but marched against him with a chosen army. A civil war ensued. Atahualpa, being superior in force, triumphed over Huascar, the rightful monarch; and, conscious that he was only partially descended from the Incas, he sought to confirm himself by utterly exterminating all the children of the sun, or the descendants of Manco Capac. To establish yet further his own authority, he kept his brother alive, in whose name he issued his own orders to the various parts of the empire.

The effect of this civil war was most disastrous to this hitherto prosperous empire. It rent it asunder at the very time when a crafty foe was preparing its subjugation, and when the force of united counsels and efforts were needed for the safety of the nation. Had the Spaniards entered Peru under the reign of Huayna Capac, they would have found a far different state of things, and possibly Peru might, for many succeeding years, have enjoyed prosperity under the sway of her own beneficent monarchs, instead of being trampled under the foot of a foreign invader.

When Pizarro, with Almagro and De Luque, first established a colony at the mouth of the River Piura, in 1532, he had already acquired some knowledge of the

unnatural contest in which the brothers had been engaged. He had been advancing gradually, for three or four years, from Panama, till he had gained the very heart of the empire, without the contending parties apparently being aware that the common enemy was on his march for their ruin. Huascar, having finally learned of this event, sent messengers to Pizarro to entreat his aid against his usurping brother. The wily Spaniard at once saw the advantage he might derive from the intestine divisions of the empire, and hastened forward without waiting for the reinforcements he was expecting from Panama. He began his march from his new colony, called St. Michael, where he left a garrison, with only sixty-two horsemen and one hundred and two foot soldiers, of whom twenty were armed with cross-bows, and three with muskets. He marched for Caxamalca, a small town at the distance of twelve days' march from St. Michael. Here Atahualpa was encamped with a considerable number of troops. While Pizarro was on his way, a messenger met him from that prince, offering his alliance, and an assurance of his friendly reception at Caxamalca. Pizarro, seizing upon the occasion, returned answer that he came from a powerful monarch, with the design of offering his aid to Atahualpa to sustain him against those who disputed his right to the throne.

The Peruvians were utterly at a loss how to account for the sudden appearance of the Spaniards. They viewed them as superior beings, but, as was the case with the inhabitants of Cholula, in respect to Cortés, they could not decide whether they were to be regarded as possessed of beneficent or cruel intentions. The

conduct of the Spaniards did not apparently agree with their professions; for while they declared that their object was to enlighten the natives in the truth, and render them more happy, they were often guilty of flagrant outrage and cruelty. The Inca, however, satisfied by the message of Pizarro, was prepared to repose unbounded confidence in his expected visiter. The Spaniards were allowed to cross the desert, where they might have been easily checked on their march, and to pass in safety through the defiles of the mountains, which were so narrow and difficult of entrance, that a few men might have maintained their ground against a large force. They also took possession of a fortress erected there for the defence of the country, and then advanced to Caxamalca.

As they approached, Atahualpa sent them messengers with more costly presents than before. Pizarro entered the city with his troops, and took possession of a large court, having on one side of it the palace of the Inca, and on the other a temple of the sun. Around the whole was a strong rampart, or wall of earth. Atahualpa was in his camp about three miles from the city. Messengers, therefore, were despatched immediately to him by Pizarro, with the same declarations and assurances as before, to request an interview, that he might in person more fully inform him respecting his design in visiting his empire.

These messengers were astonished at the appearance of order and decency which reigned at the Peruvian court, and still more at the display of gold and silver which everywhere met their view. They were received with the utmost cordiality, and hospitably en-

tertained. On their return to Pizarro, the account they gave of the splendor with which their eyes had been dazzled, led him to form the perfidious resolution of seizing the monarch, as Cortés had done Montezuma, in the very heart of his empire. He deliberately formed his plan, regardless of the character of ambassador which he had assumed, or of the confidence that Atahualpa reposed in his promises, and made all the requisite preparations for executing it at once. Dividing his horsemen into three small squadrons or companies, he selected from his infantry twenty men of the most tried courage, whom he retained as his body-guard and to aid him in his attempt, while he posted his artillery and cross-bowmen opposite the avenue by which Atahualpa was to make his approach.

Early on the morning of the 16th of November, Atahualpa made preparations for visiting the new comers. Desirous to impress on his visiters the strongest sense of his greatness and splendor, the day was far advanced before the procession began its march, and so slow was its progress, that Pizarro finally became apprehensive lest the monarch had penetrated his treacherous designs, and determined not to place himself within his reach. To quiet such fears, if any existed, the Spaniard sent him still another embassy to assure him of his friendship and kind intentions. Finally the Inca made his appearance with the pomp of a mighty monarch. He was preceded by 400 men in a uniform dress, to prepare his way, and sitting on a throne adorned with beautiful plumes, almost covered with plates of gold and silver, and enriched with precious stones, he was borne on the shoulders of a num-

ber of his principal attendants. After him followed his chief officers, carried in a similar manner; bands of singers and dancers also mingling in the procession, and troops to the number, it is said, of 30,000 men.

The Spanish priest, Valverde, met him, on his approach to Pizarro, with a crucifix in his hand, and, discoursing to him on various doctrines of the Catholic faith, demanded of him an acknowledgment of the Pope and the monarch of Castile as his spiritual and temporal liege lords, on penalty of war and vengeance. Atahualpa, even with the aid of interpretation, was unable to comprehend this harangue so entirely unexpected to himself, and when made acquainted with a portion of it, was most indignant at such an attack on his rights as an independent ruler of his realm. He calmly replied, however, that he was possessed of his dominions by hereditary succession; that no pope or priest could grant his realm to another without his consent; that he had no wish to renounce the worship of his country's god, the sun, to embrace that of the Spaniards. As for what the priest had assured him of, he desired to know where these extraordinary matters were to be found.

"In this book," replied Valverde, reaching out his breviary. The Inca, opening it, and turning over its leaves, applied it to his ear. "This," said he, "is silent, it tells me nothing," and threw it contemptuously to the ground. The monk, roused to the utmost pitch of indignation, ran towards the Spaniards, crying out, "To arms, to arms, Christians, the word of God is insulted; avenge the profanation of these impious heathen dogs." Pizarro, who had hitherto restrained

his soldiery, though inflamed with the desire of plundering the wealth which met their view, now gave the signal of assault. The sound of the martial music, the roar of the cannon and musketry, with the charge of horse, and the impetuosity of the attack, all combined at once, threw the Peruvians into confusion. They fled in dismay, without the slightest attempt at defence, while Pizarro, with his chosen band, at once pressed forward to the royal seat, and piercing the crowd of devoted nobles, who sacrificed themselves to protect him, seized on the Inca, dragged him to the ground, and led him off prisoner to the Spanish quarters. The flying troops were pursued with the most unrelenting fury, and they continued to fall victims to their merciless invaders till the day closed. More than 4,000 Peruvians are said to have perished; not a single Spaniard was killed, and but one was wounded.

The captive Inca was miserably dejected in spirit, though Pizarro affected to treat him with kindness and respect. Gradually becoming acquainted with the ruling passion of the invaders, he offered, on condition of his being liberated, to fill the room in which he was confined, which was twenty-two feet long and sixteen broad, with vessels of gold, as high as he could reach. Pizarro agreed to the proposal, and marked out the requisite height by a line on the walls. The Inca, accordingly, sent out orders for the ransom to be gathered from Quito and Cuzco, where the greatest quantities of gold and silver were amassed in the temples. The commands of the monarch were respected and obeyed, and persons were instantly employed in bringing together the needed treasure

While this was going on, Pizarro received information of the approach of a reinforcement. This was a new source of alarm to the captive sovereign, especially as he also learned that some Spaniards had visited his brother Huascar in his prison, who had promised them, if they would take his part, far greater wealth than Atahualpa had done. To prevent this, he determined to have his brother put to death, and his commands to that effect were executed accordingly.

The promised treasure was now collected, but Pizarro, with unexampled treachery, not only refused to release his prisoner, but determined to put him to death. To this he was instigated not only by the newly arrived Spaniards, but by an Indian, his interpreter, whom he had carried off some years before from beyond Panama, and who had conceived a passion for one of the wives of Atahualpa. He also alarmed the Spaniard with accounts of forces assembling in various parts of the empire, and imputed these preparations for war, to the commands of the captive monarch. Atahualpa himself, by his own imprudence, brought about the fatal result. Attaching himself especially to Ferdinand Pizarro and De Soto, persons superior, both in birth and education, to Pizarro himself, and who treated him with kindness and attention, he began gradually to regard Pizarro with contempt. He appears to have been a prince of no mean talents, and, observing the mode by which the Spaniards communicated their thoughts to each other by writing, he greatly admired the art, but was at a loss to determine whether it was a natural or an acquired one.

To satisfy himself on this point, he requested one

of the soldiers to write the name of God on the nail of his thumb. This he showed to numbers of the Spaniards, asking its meaning, and, to his astonishment, they all told him the same thing. At length, when Pizarro came, he put the question to him, and the illiterate adventurer, blushing with shame, was compelled to acknowledge his ignorance. Ever after this, Atahualpa regarded the Spanish commander with a degree of contempt, and the consciousness of this fact, rankling in the breast of Pizarro, fixed his purpose of putting his royal captive to death.

To give some color to his injustice, a species of trial was instituted. The monarch was arraigned on the charges of usurping the throne, of putting his brother and sovereign to death, of having commanded human sacrifices, of maintaining many concubines or wives, and having wasted treasures since his captivity which belonged to the Spaniards. Beside all these charges, he was accused of having excited his subjects to rebellion against his conquerors. On such accusations as these, before the self-constituted tribunal who had already doomed their victim, the wretched Atahualpa was found guilty and condemned to be burned alive. He besought Pizarro to send him to Spain to be tried, and condemned, if he must be so, by a king. But this was no part of Pizarro's plan, and he gave orders for his immediate execution. To save himself from the cruel death which was prepared for him, the miserable victim of perfidy and cruelty asked to be baptized; in consideration of which he was strangled at the stake, instead of being burned alive.

A son of the murdered Inca was then proclaimed by

Pizarro as monarch of Peru, in the hope that he might thus control the empire as he pleased. But the people of Cuzco and the country in that vicinity chose Manco Capac, a brother of Huascar, as the Inca, and rightful successor to the supreme authority. Civil wars at once followed, and the government was rent in pieces. Usurpers and aspirants sprung up in various parts of the realm, claiming independent power ; the general of the late sovereign at Quito, seized the brother and children of his master, put them to death, and claimed the throne for himself.

These intestine divisions, as they weakened the Peruvian power, prepared the way for Pizarro to advance to Cuzco. Several battles were fought, but the city was finally reached and taken without resistance. The son of Atahualpa died on the march, and the Peruvians seem generally to have admitted the claim of Manco Capac to the vacant throne. Quito also soon fell into the hands of another band of invaders, who were led on by the officer whom Pizarro had left as governor of St. Michael. The Spaniards, however, found to their disappointment, that the city was stripped of its treasures, the people having carried them away.

Once in possession of Peru, Pizarro devoted himself to the arranging of its districts, to the appointment of officers, the establishing of regulations for the administration of justice, the collection of revenue, and the working of the mines. Here the Peruvians, the former masters, were driven as slaves to toil for their oppressors. Multitudes of adventurers from Spain now flocked to the conquered country, and forming themselves into various small bands, each led by some adventurous offi-

cer, they set forth for the invasion of different provinces of the empire, which were yet unsubdued.

Manco Capac was not a listless observer of these proceedings. Perceiving that but a few troops remained in Cuzco, where he resided, jealously watched by the Spaniards, he secretly issued his commands for his subjects to assemble at a short distance from the capital, where he obtained leave to go to attend a solemn festival. As soon as he appeared, the banner was unfurled, and the war began. All the warriors were gathered, and the whole country from Quito to Chili was soon in arms. Many of the Spaniards, scattered over the country, and not expecting such an attack, were cut off. An army, according to the Spanish writers, of 200,000 men assaulted Cuzco, which was defended by only 170 Spaniards. At the same time, Pizarro's new city of Lima was besieged, while he was obliged to remain within. All communication between the two cities was cut off; and the besieged in either place were in utter ignorance of the fate of each other.

The Inca commanded in person at Cuzco, and here it was that the Peruvians made their greatest efforts. For nine whole months, they carried on the siege, displaying great skill, and profiting by their observations on the discipline of their enemies. To render their efforts yet more successful, they armed some of their most valiant men with the swords, spears, and bucklers which they had taken from the Spaniards whom they had put to death throughout the country. Some even made trial of the Spanish muskets, and charged their foe, mounted on horses, and led by the Inca in person. In spite of the most active defence, Manco Capac

gained possession of one half of his capital, and probably nothing but the sudden appearance of Almagro's troops saved the dispirited Spaniards from quitting Cuzco, or perishing in battle.

The force of Almagro was regarded by both parties as the umpire of the contest, and both sought his aid. He and the Pizarros had been at variance, as the Peruvians knew, and Manco Capac at first sought his friendship; but at length, despairing of success in this way, he attacked him by surprise. This decided the question. The Peruvians unable to effect their purpose, were defeated with great slaughter, and their army was mostly dispersed.

Soon after this, Pizarro, having dispersed the Peruvians, who had held him shut up in Lima, and having received also reinforcements from Spain, advanced towards Cuzco. After fruitless negotiations, a terrible battle was fought between himself and his brothers, and Almagro, in which the latter was defeated and put to death. The Peruvians who seem at first to have resolved to profit by the divisions of the Spaniards, instead of falling on the exhausted troops of the victors, as they should have done, retired quietly after the battle, perhaps more than ever impressed with a sense of the superiority of their discipline. This bloody engagement took place on the 26th of April, 1538.

In the following ten or twelve years, there were a succession of contests for power between different parties of the Spaniards, during which time we lose sight of Manco Capac and the Peruvians, except that we know that these people, pressed by hard service, were rapidly wasting away. The representations of the be-

nevolent Las Casas at length reached the Spanish monarch, and influenced him to avert some of the evils with which the natives were threatened, by the establishment of a more firm and equitable government. This was finally accomplished by the wisdom of the viceroy, Pedro de la Gasca, after the entire defeat and death of the last of the Pizarros, who had rebelled against the king's appointment, in 1549. This officer made regulations concerning the treatment of the Indians, by which they might be protected from oppression, and be instructed in the principles of religion. Still they were obliged to labor for the Spaniards, being attached to the land itself, and apportioned out to the various persons who owned the estates.

Like almost all conquered and enslaved people, their numbers have lessened, while they have been subjected to the fluctuations of ages. They are now said to be feeble and depressed beyond any people of America, seeming scarcely capable of bold and manly exertion. Some whole districts, especially in the ancient kingdom of Quito, have continued to be occupied almost entirely by the Indians. In some places they exercise the mechanic arts, and belong to the lower class of the population. Some of them have become converts to the Roman Catholic priests; while some still remember and reverence the institutions of their fathers, and sometimes secretly assemble and engage in ancient idolatrous rites.

Robertson computed the number of native Indians in Peru at the time he wrote to be 2,449,120. They are said to have "small features, little feet, sleek, coarse, black hair, and scarcely any beard." They have been

represented as sunk in apathy and insensibility, but the shy, reserved, and gloomy, though tame aspect which they present, is the fruit of long oppression, and accumulated wrongs. They still retain the deepest and most mournful recollections of the Inca, and celebrate his death by a sort of rude drama, accompanied by the most melting strains of music.



THE ARAUCANIANS.

THE Araucanians inhabit the southern part of Chili, and derive their name from the province of Arauco. They are a nation enthusiastically attached to freedom, and pride themselves in the appellation of *Auca*, which signifies free. They are muscular, robust, of great strength of constitution, and often attain the age of 90 or 100 years. They are bold and warlike, and have ever been most determined foes to all the Spanish invaders of their native country ; and, by their warlike disposition and fiery courage, have occasioned great trouble to the Spaniards ever since they became acquainted with them. All attempts to subjugate them to the sway of the Europeans have been unsuccessful.

Their military system is greatly superior to that of the surrounding nations, and the degree of discipline they had gained enabled them to carry on long and bloody wars with the Spaniards who overrun Chili, in the early part of the sixteenth century. Their state was divided into four nearly equal portions, to which they gave the name of the *maritime* country, the *plain* country, the country *at the foot of the Andes*, and that of the *Andes*. Each of these great divisions was also

subdivided into five smaller ones, and each of these in turn into nine still less. These divisions of Araucania were existing previous to the arrival of the Spaniards.

The government, which is aristocratic, is said to be a sort of state, in which there are three orders of nobility, with gradations of rank, called the *toquis*, the *asse-ulmenes*, and the *ulmenes*, all of whom have their vassals. Each order has its badge, and the triple power that constitutes the sovereign authority is vested in a general diet, or grand council, which is usually held in some large plain, where they feast and deliberate. The grand council elect a commander-in-chief to lead them in war, who may belong to the inferior ranks, if he is thought of greater ability than any one in the superior ranks. The Puelches, a hardy race of mountaineers, formerly a distinct people, have been united with the Araucanians, under the same government, and this part of the nation are considered entitled to have the vice-toqui chosen from among them.

The first account we have, which may properly be called the history of this people, is at the beginning of their wars with the Spaniards, in 1550. Their toqui was named Aillavila, and the Europeans having invaded the inhabitants of Penco, the Araucanians ordered that officer to march to their assistance at the head of 4,000 men. He accordingly crossed the great River Biobio, the northern boundary of Araucania, and boldly offered battle to the Spaniards. Unlike the other Indians, with whom the Spaniards had been engaged, the Araucanians were not disconcerted or terrified by the discharge of fire-arms, but fell at once on the front and flanks of the enemy who were thrown into confusion.

Valdivia, their general, had his horse killed under him, and was exposed to great danger, when the toqui received a mortal wound, in consequence of which the Indians drew off in good order and unpursued by the Europeans. Valdivia, who had been in many battles both in Europe and America, declared that his life had never been in such great hazard in any of them as in this engagement.

The next year, the Araucanians were again led on by their new toqui, Lincoyan, and the Spaniards, remembering the former engagement, were inspired with such terror, that after confessing themselves, and receiving the sacrament, they took shelter under the cannon of their fortifications. In his first attack on these, Lincoyan was unsuccessful, and obliged to retreat, which the Spaniards ascribed to the immediate interposition of St. James, their patron saint, who they affirmed was seen riding on a white horse, armed with a flaming sword, and striking terror into their enemies. The governor having received some reinforcements from Peru, after a year elapsed, resolved to attack them; and, unopposed by Lincoyan, he penetrated to the Cauten, by which Araucania is divided into two equal parts. Here he built a city which he called Imperial, and also despatched one of his officers to found another, called Villarica, on the Lauquen.

Proceeding on, he traversed the whole of Araucania, from north to south, with but small loss, and finally arrived at the territory of the Cunches. Here he found a valiant nation, allies of the Araucanians, who were prepared to oppose his passage of the Calacalla. The Cunchese general, however, was induced to permit the

invaders to pass unmolested. Valdivia here founded another city, to which he gave his own name, and then, satisfied with his conquests, prepared to return, building fortresses and founding cities in various parts. Ercilla says that the Spaniards in this expedition had to fight many battles, but the details are not given.

To Lincoyan, succeeded Caupolican, an account of whose exploits has been already given in another volume of this Library. He was a brave warrior, and drove the Spaniards from several of the towns and fortresses which Valdivia had established. But these successes were succeeded by a severe reverse, and he was on the point of being defeated, when Lautaro, incited by patriotism, broke forth from the Spanish ranks, and led on his countrymen to victory. The whole Spanish army was destroyed except a few prisoners, and two Promaucians, their Indian allies.

After the death of Valdivia, who was put to death while pleading for his life, the Spaniards evacuated all the cities which the Spanish governor had founded, except two. These were immediately besieged by Caupolican, while Lautaro, now appointed lieutenant-general, or vice-toqui, fortified himself for the defence of the frontiers on the lofty mountains of Mariguena. The mountain being full of precipices and clefts, and covered on one side by impenetrable thickets, presented only a single winding by-path, which led to the top of the mountain. Villagran, the successor of Valdivia, engaged in battle with the young Lautaro, but, after a desperate fight, he was worsted, and compelled to retire. Believing it impossible to defend the city of Concepcion, he embarked a portion of the inhabitants,

consisting of old men, women, and children, on board of two ships, then in the harbour, while he led the remainder to Santiago.

Lautaro entered the deserted city, where he found a great booty, and after having plundered it, burned the houses, and razed the citadel to the ground, and returned in triumph to Arauco. Caupolican, however, was forced to raise the siege of Imperial and Valdivia, in consequence of the strong reinforcements which had been thrown into them by Villagran. While he was engaged in ravaging the country around Imperial, the small-pox, that destructive scourge of the natives, made its appearance, probably communicated by some Spanish soldiers, and made terrible havoc, so that there were some districts almost depopulated. In one of these containing 12,000 inhabitants, it is asserted that not more than 100 persons escaped death.

Villagran, availing himself of these circumstances, rebuilt Concepcion, which however was no sooner done than Lautaro recrossed the Biobio, and attacking the Spaniards whom he found in the open plain, put them to flight. He then entered the fort, killed great numbers of the citizens, and once more plundered and burnt the city. Emboldened by this success, he resolved to carry the war still farther into the enemy's country, and marched the distance of 500 miles, to Santiago, near which he encamped with his forces. The Spanish general here surprised and fell upon them, and cut them all to pieces, including the brave Lautaro, who fell in the outset.

The Araucanians fought with the most determined bravery to the very last, despising every offer of quar-

ter; thus the victory was dearly earned, with a great loss both of officers and men. This battle took place in the year 1556, and Lautaro, at his death, was only nineteen years of age. Probably, had he lived, the Spaniards might have been eventually driven, not only from Chili, but a large portion of Peru. His name is said to be still celebrated in their heroic songs, and his actions proposed as the most glorious example to their youth. The result of this disaster was, that Caupolican quitted the siege of Imperial, and returned to his own country.

A succession of battles followed, in which the Araucanians were generally defeated, and Caupolican himself, being taken prisoner, was put to a cruel death by impalement. The Spanish general now advanced into the country, and reached the place where Valdivia, as related above, had been defeated and taken prisoner. Here he built a city, in contempt of the Araucanians, which he called Canete; and, considering the war now terminated, he gave orders for once more rebuilding Concepcion.

In the year 1558, he marched against the Cunches. When this people first heard of the arrival of the strangers, they met to deliberate as to the best course for them to take in this emergency; whether to submit or attempt resistance to an enemy flushed with victory. An Araucanian, present in their council, being invited to give his opinion, replied in the following language: "Be cautious how you adopt either of these measures; as vassals, you will be despised and compelled to labor; as enemies, you will be exterminated. If you wish to free yourselves from these dangerous visitors, make

them believe you are miserably poor; hide your property, particularly your gold; they will not remain where they have no expectation of obtaining that sole object of their wishes; send them such a present as will impress them with an idea of your poverty; in the mean time, retire to the woods."

This advice was approved, and the Araucanian and nine of their own people were commissioned by the Cunches to carry the present recommended to the Spanish general. Accordingly, they clothed themselves in rags, and, counterfeiting fear, appeared before the Spaniard, and, after a rude address, presented him with a basket containing some roasted lizards and wild fruits. The Spanish soldiery could not refrain from laughter at the ridiculous appearance of these ambassadors, and begged their commander to go no farther; but he exhorted them to proceed, assuring them that he had heard of a country beyond, which abounded with metals. The wily Araucanian, being requested to furnish a guide, gave him one, who, by his direction, led the invaders by the most rugged and difficult roads of the coast.

The year 1559 was signalized by numerous battles fought between the two armies. The Araucanians were led by Caupolican the Second, the son of the former toqui of that name, whom he succeeded. He was, like his father, a man of distinguished talents, but was not equally prosperous in his early efforts in defending his country. At the battle of Quipeo, he lost nearly all his valiant officers, and, being pursued by a detachment of Spaniards, slew himself, to avoid being taken prisoner, as his father had been.

The Araucanians were not, however, utterly disheartened ; but the few ulmenes who had escaped the defeat of Quipeo met in a wood, and elected as toqui an officer of inferior rank, named Antiguenu, who had distinguished himself in that battle.

He, with a few soldiers, retired to the inaccessible marshes of Lumaco, where he caused high scaffolds to be erected to secure his men from the extreme moisture of the gloomy retreat he had chosen. The youth, who were from time to time enlisted, went there to be instructed, and the Araucanians still considered themselves free and independent.

Antiguenu began soon to make incursions into the Spanish territory, to practise his troops, and feed them at the enemy's expense. Grown bolder, he came to an engagement with a son of Villagran, whom he defeated, and then marched against Canete ; but Villagran, feeling that its defence was impracticable, withdrew the inhabitants to Concepcion and Imperial. The Araucanians, finding the town deserted, set fire to it, and utterly consumed it. Villagran, affected by this loss, and worn down by care and anxiety, soon after died ; and Antiguenu, learning the fact, and having raised 4,000 men, divided them into two parties ; with one of these he directed the vice-toqui to lay siege to Concepcion, while he marched with the other against Arauco. The siege was protracted, and the commanders decided upon settling the affair by single combat. After having fought two hours, they were separated by their men.

The garrison, however, were at last compelled by famine to abandon the place, the houses were burned, and the walls demolished. In attempting the conquest

of another place, called Angol, Antiguenu, after the most brilliant feats of valor and courage, was forced along with a crowd of retreating soldiers, and falling from a high bank into the river, was drowned.

His successor was Paillataru, the brother or cousin of Lautaro. In the year 1665, the fort of Arauco and the city of Canete were rebuilt by the Spanish commander. The history of this remarkable people is henceforward a series of battles; and, though they fought with various success, they never lost their indomitable spirit, or their determination not to be brought into subjection to the Europeans. Observing the advantage obtained by cavalry, they early organized a body of horsemen, and in seventeen years after their first encounters with the Spaniards, were able to oppose them with cavalry on the field of battle.

In 1589, while Guanoalca was toqui, the Spanish governor, believing that it would be impossible for him to defend the forts of Pura, Trinidad, and Espiritu Santo, which had been established, evacuated them; and the war is said to have been reduced to the construction and demolition of fortifications.

During the toquiate of Guanoalca, and his successors, Quintuguenu and Paillaeco, the Araucanians suffered a number of severe defeats. After the one last mentioned, the Araucanians, unsubdued in courage, appointed to the chief command a man named Paillamachu, the hereditary toqui of the second district; who, though advanced in years, is said to have been a person of wonderful activity. The tide of fortune seemed to turn at once in his favor, and his success was so great, that he is declared to have surpassed all his pre-

decessors in military glory, and was enabled to restore his country again to her full independence.

In 1598, owing to his victories, not only the Araucanian provinces, but those of the Cunches and the Huilliches, were in arms, comprising the whole country to the Archipelago of Chiloe. Every Spaniard found without the garrisons was put to death, and the cities of Osorno, Valdivia, Villarica, Imperial, Arauco, Canete, Angol, and Caya, were all closely besieged at one and the same time. Paillamachu also crossed the Biobio, burned Concepcion and Chillan, laid waste the provinces dependent on them, and returned laden with spoils. He also forced the Spaniards to evacuate the fort and city of Arauco, and obliged the inhabitants to retire to Concepcion.

In the month of November, 1599, he caused his army to cross the broad river Valdivia, by swimming, stormed the city, burned the houses, and killed a great number of inhabitants. He attacked the vessels that lay at anchor, which only escaped by immediately setting sail, and then returned in triumph to the guard he had stationed on the Biobio, with a spoil of 2,000,000 of dollars, all the cannon, and upwards of 400 prisoners.

Villarica also, after a siege of two years and eleven months, fell into the hands of the Araucanians in the year 1602, and the city of Imperial shared the same fate. Indeed, all the Spanish settlements in the country were destroyed, which Valdivia and his successors had established, and preserved at the expense of so much toil and blood, and they remained unbuilt, scarcely a vestige of their ruins being left.

The prisoners were numerous; the unmarried females were taken into the seraglios of their conquerors, while the unmarried men were allowed to espouse the women of the country. From these mixed marriages, it is said, have proceeded the Mestizos, who became, in subsequent wars, the most terrible enemies of the Spanish name. Some of the prisoners were ransomed by their friends or exchanged; though many were induced, from love to their children, to remain with their captors.

Paillamachu died soon after, at the close of the year 1603, and was succeeded by Hunecura. The disasters experienced by the Spaniards were severely felt, and the court of Spain gave orders that there should be constantly maintained a body of 2,000 regular troops on the Araucanian frontier, for whose support the sum of 292,279 dollars was annually drawn from the treasury of Peru.

A jesuit, named Luis Valdivia, desirous of preaching to the Araucanians, and perceiving how utterly impossible any such attempt would be while war was carried on, went to Spain, and represented to the then reigning king, Philip the Third, the great injury done to the cause of religion by these continued wars. The prince listened to his representations, and directed that the River Biobio should be fixed as the boundary line between the contending parties. The articles of peace had been discussed and agreed upon, when the whole was frustrated by an untoward event. The toqui, whose name was Ancanamon, had espoused a Spanish woman, who, taking advantage of his absence, fled for refuge to the governor, accompanied by her children and four

other women, whom she had likewise persuaded to become Christians; two of these were the wives, and two the daughters of her husband. The toqui, exasperated to the highest degree, met the missionaries who were sent to the Araucanians, and put them all to death.

The Spanish provinces were incessantly harassed, and in 1617, the war is said to have commenced with redoubled fury. During the period which intervened from this to 1637, the toquis Leintor and Putapichion also held sway, and engaged in enterprises against the Spaniards. Affairs, however, were not materially changed; the Araucanians still retaining their territory and independence. In the year 1638, the Dutch attempted to form an alliance with the Araucanians, with a view to the conquest of Chili; but their fleet being dispersed by a storm, only one or two of their boats were able to make the land. Being well manned and armed, the Araucanians supposed them to have come with hostile intentions; they therefore attacked them and destroyed the crews. In 1640, the war was brought to a close, and in 1641, the articles of peace were agreed upon, and the day of ratification appointed; the place of meeting was the village of Quillan, in the province of Pura.

The Spanish governor, the Marquis de Baydes, appeared at the specified time with a retinue of 10,000 persons from all parts of the kingdom. Lincopichion, the toqui, at the head of the four hereditary toquis, and a great number of ulmenes, and other natives, opened the conference with an eloquent speech. He then, according to the Chilian custom, killed a llama, and, sprinkling some of the blood on a bunch of cinnamon,

presented it, in token of amity, to the governor. The articles of peace were then proposed and ratified. The Araucanians, in one of these, agreed that they would not permit the landing of any strangers on the coast, or furnish any foreign nation with supplies. The war of ninety years' duration was thus brought to a close; twenty-eight llamas were sacrificed, and the whole was concluded by an eloquent harangue from Antigüenu, chief of the district, in which he dwelt on the advantages that both nations would derive from the peace.

In the year 1643, the Dutch made a second attempt on Chili, and had they been seconded by the Araucanians, whose alliance they sought, they would undoubtedly have succeeded; but these brave defenders of their country were faithful to their pledges, and refused the overtures of the Dutch. They also advised the Cunches to take the same course. The Dutch, therefore, were forced to retire unsuccessful.

The peace continued for a number of years; a war broke out in 1653, the cause of which is not assigned. The Araucanians elected as their commander the toqui Eleutaru, who in his first campaign totally defeated the Spaniards, and continued for ten years to harass them, when a peace was again concluded, which proved more lasting than the former. In 1686, however, a Spanish governor came near breaking it by removing the inhabitants of the island of Mocha to the northern shore of the Biobio, in order to cut off all communication with foreign enemies.

Missionaries in the mean time were introduced among the Araucanians, accompanied by a species of force

called the *Captains of the friends*, as a pretended guard. These having become insolent, the Araucanians determined to create a toqui, and resort to arms. War therefore ensued, but after a succession of little skirmishes, the peace of Negrete terminated it. In this, the treaty of Quillan was confirmed, and the odious title of *Captains of the friends* was abolished.

The next occasion of war was caused by the endeavour of the Spanish governor, Gonzaga, to compel the Araucanians to live in cities. At this time also, the Pehuenches, who at the commencement of the war were allies of the Spaniards, having been defeated by the Araucanians, resolved to change sides, and have ever since been firmly allied with this brave people. Various battles were fought, and among others, a bloody one in the beginning of the year 1773. The same year, however, peace was agreed upon, and the Araucanians were allowed to have a minister resident in the city of St. Jago. The treaties of Quillan and Negrete were revived, and, under the wise administration of the Spanish viceroys, Jauqui and Benavides, the country for a long time enjoyed the blessings of unbroken tranquillity.

The Araucanians have thus by their courage and perseverance been enabled to maintain their liberties against some of the best disciplined troops of Spain, even those who had served in the Low Countries during the reigns of Charles the Fifth and Philip the Second, and who were armed with weapons before unknown and calculated to strike terror into all the native tribes. They remain still secure in their mountain fastnesses, enjoying the blessings of liberty, and determined as ever never to be subjugated by any foreign foe.

SOUTHERN INDIANS OF SOUTH AMERICA.

THE whole interior of the southern portion of South America, from Terra del Fuego up to Paraguay, was long occupied by numerous savage tribes of Indians. Of these little was known till long after the occupation of portions of the country by the Spaniards. They soon obtained horses, and were divided by the Europeans into equestrian and pedestrian tribes. They were generally ferocious in their character, and engaged in almost perpetual wars with each other. The equestrian tribes, especially, were accustomed to make long excursions for the purpose of plunder or revenge. Many of these nations have since been swept off by that dreadful scourge of the Indian race, the small-pox, and many have been driven still farther back by the Europeans.

Our knowledge of their history, which is, indeed, but scanty, is derived from the accounts furnished by the Catholic missionaries, who labored long and with some degree of success among them.* The views they give

* For an account of the operations of the missionaries in Paraguay, see "Lights and Shadows of American History."

of their manners and customs is often most interesting, and will be treated of in our sketch of the manners and customs of the American Indians. The vast plains, or *pampas*, as they are called, which lie southwest of Buenos Ayres, were inhabited by the equestrian savages, who, with the Araucanians, and other tribes which dwelt in the mountains, were termed by the Peruvians, *Aucas*, or rebels, probably from some event in their former history. It would seem, indeed, that several of the tribes originally came from the Northwest, and perhaps there gained the knowledge of horsemanship, in which they are so expert, from the earlier European invaders.

Similar groups of Indians were found through all that vast tract of land east of the Andes, and reaching up from Buenos Ayres to Brazil. Of these, perhaps, the most distinguished were the Abipones and Guaranies, who inhabited what formerly bore the name of Paraguay, —now Paraguay and Uruguay. Dobrizhoffer, a German Catholic priest, who resided many years among them, has given a full description of the most remarkable events of their history which occurred while he was with them, from which we extract a few scattered notices, adding some facts gathered from other sources.

Formerly these tribes seem to have been numerous, but now they are dwindled away to a small remnant. Some idea may be formed of their decrease, when it is stated that the Guaranies, who in 1752 numbered 141,252, lost 30,000 soon after by the small-pox, and afterwards, 11,000 more. In 1767, there were only about 100,000 left. They suffered great oppression from the Spaniards, and, though they fought bravely to

avoid expulsion from their native land, they were finally driven out. Thirty thousand, it is said, were expelled by the Spaniards from seven towns.

The zealous missionaries penetrated the forests, and visited the most barbarous tribes. They were often unexpectedly received with kindness and hospitality, where they least had reason to hope for it. In one of these visits, when one of the missionaries, or fathers, went among them, and had gained their favor, the old cacique said that he had a daughter, the prettiest girl in the world, and was resolved to marry her to the father, that he might always stay in the family. On being informed that the fathers never married, the old man was thunderstruck, and, with his tobacco reed suspended in the air, he exclaimed, "What strange thing is this you tell me?"

The Indians watched, with great jealousy, the intrusion of the Spaniards on their territory. Some of them, on a certain occasion, having sent out men into the forest to gather *maté*, or Paraguay tea, by some misfortune their hut caught fire, and eighteen of them perished in the flames. The Indians beheld the conflagration at a distance; finally, one of them, armed with arrows and a club, stole into the only remaining Spanish hut, where a single man had taken refuge. "So," said the savage, with a stern aspect, "you have dared to enter these woods which were never yours. Know you not this is our soil, left us by our fathers? Are you not content with having usurped immense tracts and innumerable woods, in spite of the opposition of our fathers? Should any one of *us* invade *your* domains, would he return alive? No; and we will

imitate your example. If, then, you are wise, if life is dear to you, haste away, and advise your countrymen carefully to shun our woods, unless they would be the cause of their own death." The Spaniard, to save his life, offered knives, axes, garments, and other trifles; pacified by these gifts, the savage returned to his comrades. The former, deeming any further stay perilous, ran off, leaving many thousand pounds of the *maté* which had been gathered.

The Guaycuras or Albayas were very expert horsemen, and were in the highest degree hostile to the Spaniards; they were brave, and exceedingly skilful in the use of their arms. The Calchaquis, also, were formerly famous for their military ferocity, and their irreconcilable enmity to the Europeans. A branch of the Guaranies were said to wander over the remote forests, on the banks of one of the rivers of the interior, and leap from tree to tree like monkeys, in search of honey and little birds. The Guaranies were noted for their voracity. After fasting a few hours, it is said that one of them would devour a young calf. These Indians were accustomed, before they lay down to sleep, to place a piece of meat before the fire, that it might be ready for them to eat immediately upon waking.

The havoc made by the Europeans among this tribe, as well as other Indians, especially those near Brazil, is almost incredible. It is supposed, that, in 130 years, 2,000,000 Indians were slain, or carried into captivity; and it is stated, that, in five years, 300,000 Paraguayans were carried off to Brazil; and that more than 1,000 leagues of country, extending as far as the River Amazon, were stripped of their inhab-

itants. In the years 1628 – 1630, 600,000 Indians were sold as slaves at Rio Janeiro. Upwards of 400 Indian towns were utterly destroyed, and such was the devastation, that King Joseph was obliged to make a decree, on the 6th of July, 1755, forbidding further ravages. This, however, is but a small part of the evils which the Spaniards and Portuguese inflicted on those unhappy regions.

Among the equestrian tribes, the horse was the great dependence of the Indians for various comforts. He supplied them with food, clothes, lodging, bed, arms, medicine, and thread. Of the hides they made their couch, clothing, boots, tents, saddles, and thongs which served for bridle and weapons. The sinews they used for thread. They drank melted horse-fat, washed their heads with the blood, and afterwards with water, to strengthen them; and twisted the hair into ropes. They were almost constantly on horseback, and their highest delight was to display their peculiar ability to manage the most spirited animals.

The Abipones, especially, were an extraordinary people, and almost realized in themselves the fabulous centaurs, — so completely did they seem identified with the horses they bestrode. No account of them is given in history before they settled in the province of Chaco in the sixteenth century. In the year 1641, they possessed horses, and had become formidable to the Spaniards, with whom they carried on long and bloody wars. They first obtained horses, it is said, by stealing them from Santa Fe, and in the space of fifty years they carried off 100,000 of these animals from the estates of the Spaniards. Sometimes not less than 4,000 were

taken in a single assault. They settled on the territory formerly possessed by the Calchaquis, who had fallen victims to the small-pox. Here they formed alliances with other equestrian nations, especially the Mocobios and Tobos, savage tribes, formidable on account of their numbers and bravery. The confederates harassed the province of Asuncion for a long time, and also the colonies of St. Jago del Estero and Cordoba. Various expeditions were planned against them with various results; but still they continued their incursions for plunder or revenge. Many battles and heroic actions are narrated by Dobrizhoffer, who describes some of their caciques as men of uncommon bravery, and as having manifested great ability in leading their people to war.

The Abipones were divided into three classes, the Rickahes, who inhabited extensive plains, the Nakaigetergehes, who were fond of the lurking-places in the woods, and the Yaaucanigas, who were formerly a distinct nation, and used a separate language. The Spaniards almost destroyed them, and the few who survived fled to the Abipones, with whom they became incorporated. The Abipones, as also the other equestrian tribes of Chaco, boast themselves to be grandsons of the evil spirit. Their language and that of the Tobos and Mocobios, likewise equestrian Indians, is said to have a similarity that betrays a common origin; the same appears to be the case with that of the Guaranies and Chiriguanas, though 500 miles apart from each other.

Many fruitless efforts were for a long time made by the Jesuits to reduce the Abipones to submission to the king of Spain, and to convert them to the Catholic

religion. But they prized their independence, and their own wild way of living, too much to be willing to renounce them for the benefits which were promised in agricultural pursuits. At last, however, a colony was founded for the Mocobios, the allies of the Abipones; finally, the latter were induced to follow their example, and colonies were likewise established among them. The first of these was founded for the Abipones Rickahes. All the tribes, however, did not readily come into the project. A portion of them preferred to remain as they were. This brought on long and bloody contests among them. Those who remained wild in the woods often attacked the colonies, and carried off their cattle and other plunder. The Jesuits were also exposed to no little danger in some of these invasions. The Spaniards joined the Abipones, and finally subdued the Charruas, a fierce equestrian nation, whom they instructed and converted. The Jesuits carried on their labors for a long time among the colonies, whither they had induced the Abipones to remove, and many instances of strong attachment towards them were exhibited by the caciques or chiefs, whom they had instructed and baptized. Their efforts, however, were terminated by the breaking out of a war between the Spaniards and the Guaranies, in which the Abipones finally became engaged. The result of this was to disperse them again from their settlements, and many of them relapsed from their more civilized habits into those of savage life.

It is a remarkable fact in the history of the Abipones, that they should have first learned the use of the horse from the Europeans, and afterwards have

become so dexterous in its management. They still exist, it is said, in South America, but whether they are a distinct people, and addicted as before to their wild forest-life, or whether they have mingled with the nations which have sprung up from the Spanish settlements, and bear a Christian name, we have no means of determining. Some curious practices among them will be related hereafter, in describing the manners, customs, and antiquities of the Indian tribes of this part of South America.

A remarkable incident, respecting an Indian chief of a powerful tribe near Buenos Ayres, is related to have occurred in the year 1745. Orellana, as he is named in the account, with ten of his followers, having been taken captive by the Spaniards, was placed on board a Spanish ship of 66 guns and 500 men, and there treated with great cruelty. Finding means to communicate his plan to his men, they watched their time, and when a favorable opportunity occurred, they suddenly rose, armed with thongs of leather loaded with double-headed shot, prepared beforehand, and drove the Spaniards below. They then killed forty of them, and kept possession of the ship for two hours, in spite of all the efforts of the Spaniards to regain it; but Orellana being at last wounded by a random shot through the cabin doors, and seeing the Spaniards on the point of success, he, with his brave men, leaped overboard, and they were all drowned.

Of the several Indian tribes that inhabit that large tract of territory known by the name of Patagonia, and which terminates in the cold and desolate regions of Terra del Fuego, we can give no history. They are

now, as when first discovered, mere savages, and have continued to occupy the soil with little disturbance from Europeans. Their country is too poor and repulsive to tempt the cupidity of civilized man, hence it has remained in the possession of its original masters. As they have no history worthy of remembrance, so they have no means of preserving the memory of events; and thus, like the leaves of the forest, they live, pass away, and then slumber in oblivion for ever. Their manners and customs alone are worthy of record, and these will be given in their proper place.



INDIANS OF BRAZIL.

BRAZIL was discovered in 1500. The first Spaniard who ventured to cross the equator was Vincent Pinzon. He landed at a point on the coast of Brazil, about twenty miles south of Pernambuco. A fleet was soon after sent out from Portugal, in which sailed that fortunate adventurer, Americus Vesputius, who has given his name to the New World.

The Indians of Brazil were real savages, perfidious, cruel, and cannibals, and appear to have had scarcely a single noble or generous trait in their characters. The dreadful depravity of these tribes seems to have infused the spirit of furies into the hearts of the females; and when the women of a people are rendered ferocious, there is little, if any, chance, that the nation will ever, by its own efforts, become civilized. The following account of the first interview between the Portuguese and the Brazilian Indians is sufficient to show the character of the latter.

When the ships arrived on the coast, in Lat. 5° S., a party of natives was discovered on a hill near the seaside. Two sailors volunteered to go ashore,

and several days passed without their return. At length the Portuguese landed, sent a young man to meet the savages, and returned to their boats. Some *women* came forward to meet him, apparently as negotiators. They surrounded him, and seemed to be examining him with curiosity and wonder. Presently another woman came down from the hill, having a stake in her hand, with which she got behind him, and dealt him a blow that brought him to the ground. Immediately the others seized him by the feet, and dragged him away, and then the Indian men, rushing to the shore, discharged their arrows at the boats.

The sailors finally escaped, but they had to witness the horrid spectacle of their poor comrade destroyed by the ruthless savages. The women cut the body in pieces, and held up the mutilated limbs in mockery ; then, broiling them over a huge fire, which had been prepared, as it seemed, for that purpose, they devoured them, with loud rejoicings, in presence of the Portuguese. The Indians also made signs that they had eaten the other two sailors !

It will be neither pleasant nor useful to give any more minute accounts of the practice of cannibalism. It is sufficient to say, that the tribes inhabiting the eastern part of South America appear to have been sunk in the grossest ignorance and most deplorable state of vice and misery to which human beings can be reduced. They were more like tigers and serpents than men ; for they used poisoned arrows, deadly as the " serpent's tooth," in battle ; and they tore and devoured their enemies with the voracity of beasts of prey.

The Europeans, who first settled in Brazil, had to

gain all their possessions by the sword ; and few would go voluntarily to such a place ; the Portuguese settlers being mostly convicts, banished for their crimes. As might be expected, this class of men, rendered desperate by their situation, and often hardened in crime, were not very merciful to the natives, who, in turn, showed them no mercy. The bloody conflicts and the atrocities on both sides were awful ; yet we can hardly feel the same sympathy for the cannibal Indian as for the gentle Peruvian, when his country is laid waste by the invader.

It was about fifty years from the time of the first landing of the Portuguese, before a regular administration was established and a governor appointed by the king of Portugal. The Jesuits then settled in Brazil, and began their labor of Christianizing the savages. Several tribes had entered into alliance with the colonists, and these Indians were forbidden, by the governor, to eat human flesh. To conquer this propensity was the great aim of the Jesuits ; but finding that they could not reclaim those who had grown old in this vice, they set themselves to instructing the children.

One gentle propensity these Brazilian savages showed, which seems hardly compatible with their cruel and vindictive characters,—they were passionately fond of music,—so fond, that one Jesuit thought he could succeed in Christianizing them by means of songs. He taught the children to sing ; and when he went on his preaching excursions, he usually took a number of these little choristers with him, and on approaching an inhabited place, one child carried the crucifix before them, and the others followed, singing

the litany. The savages, like serpents, were won by the voice of the charmer, and received the Jesuit joyfully. He set the catechism, creed, and ordinary prayers, to *sol fa*; and the pleasure of learning to sing was such a temptation, that the children frequently ran away from their parents to put themselves under the care of the Jesuits.

These priests labored with devoted zeal to convert the natives. Their exertions were productive of great effect; a change has been gradually wrought, and the cannibal propensities, among those tribes that still remain independent, are no longer indulged.

Many missions, as they are called, that is, villages, where a priest resides and instructs the Indians in agriculture and the most essential arts of civilized life, as well as in their Catholic duties, were established by the Jesuits, and are still continued. One very unfortunate circumstance has done much to alienate the independent tribes from their white neighbours. It was thought best to make slaves of the savages, in order to civilize them. Walsh thus describes the decree and its effect.

“The Indians were, as late as 1798, the occupants of the woods, and were generally found resident on the banks of the rivers and streams which intersected the country. An elderly gentleman, who was secretary to the undertaking, informed me that it was necessary for the commissioners and workmen to go constantly armed, to be protected against their hostility. The Puvis lay on the River Parahiba, and others on the streams which fall into it.

“By a mistaken humanity, however, permission was

afterwards given to the Brazilians to convert their neighbours to Christianity ; and for this laudable object, they were allowed to retain them in a state of bondage for ten years, and then dismiss them free, when instructed in the arts of civilized life, and the more important knowledge of Christianity. This permission, as was to be expected, produced the very opposite effects.

“ A decree for the purpose was issued so late as the year 1808, by Don John, and it was one of the measures which he thought best to reclaim the aborigines, who had just before committed some ravages. He directed that the Indians, who were conquered, should be distributed among the agriculturists, who should support, clothe, civilize, and instruct them in the principles of our holy religion, but should be allowed to use the services of the same Indians for a certain number of years, in compensation for the expense of their instruction and management.

“ This unfortunate permission at once destroyed all intercourse between the natives and the Brazilians. The Indians were everywhere hunted down for the sake of their salvation ; wars were excited among the tribes, for the laudable purpose of bringing in each other as captives, to be converted to Christianity ; and the most sacred objects were prostituted to the base cupidity of man, by even this humane and limited permission of reducing his fellow-creatures to slavery.

“ In the distant provinces, particularly on the banks of the Maranhão, it is still practised, and white men set out for the woods to seek their fortunes ; that is, to hunt Indians and return with slaves. The consequence

was, that all who could escape retired to the remotest forests ; and there is not one to be now found in a state of nature in all the wooded region.

“ It frequently happened, as we passed along, that dark wreaths of what appeared like smoke arose from among distant trees on the sides of the mountains, and they seemed to us to be decisive marks of Indian wigwams ; but we found them to be nothing more than misty exhalations, which shot up in thin, circumscribed columns, exactly resembling smoke issuing from the aperture of a chimney.

“ We met, however, one, in the woods, with a copper-colored face, high cheek-bones, small dark eyes approaching each other, a vacant, stupid cast of countenance, and long, lank, black hair hanging on his shoulders. He had on him some approximation to a Portuguese dress, and belonged to one of the *aldêas* formed in this region ; but he had probably once wandered about these woods in a state of nature, where he was now going peaceably along on a European road.

“ We had passed, in going through Valença, one of these *aldêas* of the Indians of the valley of Parahiba, Christianized and instructed in the arts of civilized life. Another, called the *Aldêa da Pedra*, is situated on the river, nearer to its mouth, where the people still retain their erratic habits, though apparently conforming to our usages.

“ They live in huts, thatched with palm-leaves ; and when not engaged in hunting and fishing, which is their chief and favorite employment, they gather ipecacuanha, and fell timber. They are docile and pacific, having no cruel propensities, but are disposed

to be hospitable to strangers. Their family attachments are not very strong, either for their wives or children, as they readily dispose of both to a traveller for a small compensation."

One of the most ferocious tribes of Brazil was the Botocudos, thought to be the remains of a powerful and most cruel race, which the early settlers called Aymores. This tribe disfigured themselves by making a large hole in the under-lip, and wearing therein a piece of white wood, or some ornament. They also cut large holes in their ears, and stuck feathers in the aperture for ornaments. They used to go entirely naked, and, brown as the beasts of the forest, were frightful objects to behold.

"The Brazilian government," says Mr. Walsh, "deserves credit for the manner in which it has managed these Indians. They lived on the Rio Doce, and laid waste every settlement attempted in that beautiful and fertile region. In 1809, a party of Europeans were sent up the river, and they found one hundred and fifty farms in ruins, whose proprietors had either perished or fled. Detachments were accordingly ordered in all directions, to restrain the inroads of the savages, and to punish their aggressions; and every encouragement was held out, to establish new settlements and civilize them.

"Every village consisting of twelve huts of Indians and ten of whites was to be considered a villa, with all its benefits and privileges; and *sesmarios*, or grants of land, were made to such as would become cultivators, giving all the privileges and advantages of original *donatorios*. New roads were then opened to form a more easy communication, and considerable effect was pro-

duced on these intractable natives. The Puvis, a neighbouring tribe, to the number of one thousand, were located in villages, called *aldéas*; and the arts and industry of civilized life made more progress among them, in a few years from this period, than they had before done in so many centuries."



THE INDIANS OF FLORIDA.

THE peninsula of Florida was discovered and named by a Spanish adventurer, called Ponce de Leon, who, on his second voyage, was mortally wounded in a conflict with the natives. A few years after this, a small vessel was driven on the coast by severe weather, and a traffic commenced with the natives for silver and gold. Other adventurers began to turn their attention to this supposed land of wealth, and Lucas Vasquez de Ayllon fitted out two vessels to cruise among the islands, and kidnap the Indians for laborers in the mines. The ships were driven to the shore, near a cape, which was named St. Helena. When the natives of the country, which bore the name of Chicorea, first saw the vessels, they fancied them to be huge sea-monsters; but when they saw white, bearded men, clad in armor, come forth from them, they were so terrified that they ran away. Their fears, however, were soon dispelled, and a trade was begun, in which they received trinkets in exchange for pearls, skins, gold, and silver.

When, at length, the Spaniards were ready for sailing, the Indians were invited on board of the ships; and while many of them crowded the vessels, gazing

in wonder at all they saw, the adventurers treacherously closed the hatches on those who were below, and set sail for St. Domingo. The natives, thus entrapped, remained sullen and gloomy, and refused to partake of food, so that most of them perished on their voyage.

Ayllon now determined to make an expedition to Florida in person, and fitted out three large vessels, taking with him a former adventurer as a guide. The latter, however, was unable to find the place sought for, and they finally landed near Chicorea, where they were so well received that the chief allowed two hundred of the men to visit his principal village, three leagues in the interior. The natives feasted them for three days, and having thus thrown them off their guard, rose upon them by night, and massacred the whole. After this, they repaired, early in the morning, to the harbour, where they surprised Ayllon and his guards. The few who survived speedily got on board the vessel, and hastened back to St. Domingo.

In 1628, Panfilo Narvaez reached the coast of Florida with a squadron of four barks and a brigantine. He landed four hundred men and fifty horses, and took possession of the country in the name of the king of Spain, unopposed by the natives. On penetrating into the interior, in search of gold, he and his men found the principal village deserted; and not only were they disappointed of finding the chief object of their wishes, but the warlike natives harassed them on their march through swamps filled with decayed trees, where they had often to wade in the water up to their breasts. The Indians seemed of giant height; they had enor-

mous bows, and discharged their arrows with such prodigious force as to penetrate steel armor at the distance of two hundred yards. After a most disastrous march, the greater part of the Spaniards finally reached the shore, and embarked, but they were lost at sea. Five of the party, who had set out in another direction, crossed Northern Florida, the Mississippi, the desert and mountains beyond, and, after some years, succeeded in reaching the Spanish settlements in Mexico.

But the most important exploration of Florida, and the territory north and west, was made at an early period by Hernando de Soto and his band. He left Cuba on the 12th of May, 1539, with a squadron of eight large vessels, a caravel, and two brigantines; his armament, besides the ships' crews, consisting of not less than one thousand men and three hundred and fifty horses. On the thirteenth day, he arrived in the bay which he called Espiritu Santo. The natives, alarmed at the sight of such an invading force, immediately kindled fires all along the coast, to summon their warriors. The troops, on landing, the last day of the month, did not encounter a single Indian, and they remained all night on shore in a state of careless security.

At break of day, however, a sudden onset was made upon them by a vast army of the Indians. Several of the troops were wounded, others were panic-struck, and retreated to the shore. Relief was sent from the ships, and the Indians were finally put to flight. Landing the remainder of his forces, De Soto found the villages deserted, and learned, from some prisoners he took, that the hostility he had encountered was occa-

sioned by outrages committed by Narvaez on a cacique of the village, called Hivrihigua. Having gained his friendship, and formed a treaty with him, the treacherous Spaniard, in a fit of passion, ordered the cacique's nose to be cut off, and his mother to be torn in pieces by dogs. De Soto endeavoured, by sending presents to the mutilated chief, to gain his favor; but he indignantly replied to the messages, "I want none of their speeches and promises; bring me their heads, and I will joyfully receive them."

Juan Ortiz, a follower of Narvaez, who had been captured by Hivrihigua, was obtained as an interpreter. This man was one of four on whom the cacique had determined to wreak his vengeance, on account of the treatment he had received. The others were stripped naked, led out into the public square, and set at liberty, to be shot to death by arrows. To prolong their torture, only one Indian was allowed to shoot at a time, and in this manner they were all killed, with the exception of Juan Ortiz. This was a youth hardly eighteen years old, and his appearance, as he was led forth to execution, so touched the hearts of the wife and daughters of the cacique, that, at their intercession, he was spared. He was, however, reduced to a state of slavery, made to bear burdens, and be the object of barbarous amusements. At one time, he was bound down on a wooden frame, over a bed of live coals, to be roasted alive. Again his pitying protectors came to his relief, and, by their entreaties, he was once more spared.

After various adventures, he was committed to a neighbouring cacique, by the daughter of Hivrihigua, and remained there till sent for by De Soto to act as

an interpreter. The cacique under whose protection he had been, named Mucozo, also came to the Spanish camp with his warriors, and, in reply to the assurances of De Soto that he should be kindly treated, he magnanimously said, "What I have done to Ortiz is but little; he came commended to me, and threw himself on my protection. There is a law of our tribe which forbids our betraying a fugitive who asks of us an asylum. But his own virtue and dauntless courage entitled him to all the respect which was shown him. That I have pleased your people, I rejoice exceedingly, and by devoting myself henceforth to their service, I hope to merit their esteem."

The mother of Mucozo, distressed with fears for her son, also came, and begged De Soto to deliver him up. "He is young," said she; "only give him his liberty, and take me, who am a poor old woman, and do with me as you please. I will bear any punishment for both." Though treated with kindness, she still continued anxious and suspicious. She would eat nothing at the governor's table till Ortiz had first tasted it; and when asked how it happened that she, who so feared death, should offer to die for her son, she replied, "I love life as others do, but I would willingly lose it to save a son who is far dearer to me than life itself." Though assured by her son that he was entirely at liberty, she returned home in sorrow.

By means of kindness to some of his captives, whom he allowed to go home loaded with presents, De Soto tried to soften the stern cacique, Hivrihigua. His reply was, "The memory of my injuries forbids my sending a kind answer, and a harsh one your courtesy

will not allow me to return." Learning that Hivrihigua was concealed in a forest not far from the camp, one of De Soto's followers undertook to capture him. He had not gone far, before he met a messenger from the cacique, who begged him, in the name of his master, not to proceed any further, as the old cacique was secure in his fortress, and he could not reach him, while he would be exposed to great danger in the morasses and forests which lay in his way. The event proved according to the warning; for, notwithstanding repeated messages to the same effect, the foolhardy cavalier persisted, and was finally compelled to return home without having accomplished his purpose.

As the Spaniards advanced into the interior of the country, they found warlike Indians hanging about their path, and harassing them at every step. The savages assailed their enemy with great fury, and fought bravely; but they were no match for horsemen so armed at all points that the arrows could make no impression on them. On the approach of De Soto, the caciques fled into the woods, and prepared for resistance. One of these, named Acuera, being invited to a peaceable interview, replied, "Others of your accursed race have, in years past, poisoned our peaceful shores. They have taught me what you are. What is your employment? To wander about, like vagabonds, from land to land; to rob the poor; to betray the confiding; to murder, in cold blood, the defenceless. No; with such a people I want no peace, no friendship. War, never-ending, exterminating war, is all that I ask. You boast yourselves valiant, and so you may be; but my faithful warriors are not less

brave, and this, too, you shall one day know ; for I have sworn to maintain an unsparing hostility, while one white man remains in my borders. Not openly in the battle,—though even thus we fear not to meet you,—but by stratagem, and ambush, and midnight surprisal, shall you be met.”

To the demand of obedience to the emperor of Spain, the Indian replied, “I am king in my own land, and will never become the vassal of a mortal like myself. Vile and pusillanimous is he who will submit to the yoke of another, when he may be free. As for me and my people, we choose death, yes, a hundred deaths, before the loss of our liberty, and the subjugation of our country.”

De Soto sent out persons in every quarter to explore the country, but the Indians lurked in ambush, and cut off every Spaniard who strayed from the camp ; and though De Soto caused the bodies to be buried, yet the Indians always returned in the night, dug them up, cut them in pieces, and hung them on the trees. Fourteen Europeans thus perished, and many more were wounded. In this manner the natives fulfilled their threats. “Keep on, robbers and traitors,” said they ; “in Acuera and Apalachee, we will treat you as you deserve. Every captive will we quarter and hang up on the highest trees along the road.”

As De Soto advanced still further, he was attacked by some of the subjects of the cacique, Ocali. The adventures of the Spaniards with Vitachuco were remarkable, but we cannot detail them here.* In the fierce

* See “Lives of Famous Indians.”

battles fought with De Soto, the Indian warriors showed great bravery, but they were finally defeated, and nearly exterminated. The same determined spirit of resistance was manifested by almost every tribe of the Florida Indians.

After many battles and skirmishes, the Spaniards approached a village called Anhayea. The Indians had fled, but it was found to contain two hundred and fifty large and commodious houses; besides which, there were said to be many others in the province, consisting of from fifty to a hundred houses. There were, also, many dwellings scattered about the country. De Soto, to relieve himself from the harassing attacks of the Indians in this quarter, formed a plan to get possession of the cacique, Capafi. This person was so fat and unwieldy, that he could neither walk nor stand. When he went about his dwelling, he was obliged to move on his hands and knees, and in going from place to place was borne in a litter on the shoulders of his subjects. Learning that he was in the midst of a dense and vast forest, about eight leagues off, fortified in the strongest manner known to this people, and garrisoned by a band of his bravest and choicest warriors, so that he felt himself to be impregnable, De Soto determined to attack him.

The Spaniards met with a strong resistance at the entrance of the defile which led to the open place where the cacique had taken up his abode. It was so narrow that but two could go in abreast. The palisades were, however, gained in succession, and the place of the cacique's refuge finally reached. Here a desperate conflict took place. Perceiving the danger

of their chief, the Indians threw themselves on the swords and spears of the Spaniards. Many were the valiant feats performed on both sides; but as the Indians were without defensive armor, most of them were at last cut down, and the cacique, knowing that further resistance was vain, called on the survivors to surrender. They therefore threw themselves before the Spanish leader, and offered their own lives, but besought him to spare that of their cacique.

De Soto assured them of pardon, and that he would henceforth consider them as his friends. Capafi, unable to walk, was taken up on the arms of his attendants to kiss De Soto's hands, who treated him with urbanity and kindness. The wily chief, however, on the return to the village of Anhayea, found means to escape. This was effected in the following manner. The Indians, notwithstanding the captivity of their chief, did not cease their efforts to annoy the Spaniards. De Soto reproached the cacique with ingratitude, and threatened a war of extermination. The cacique expressed his grief, and said, that as the chief assailants were concealed in a thick forest, five or six leagues off, he would go there under guard of some Spaniards, and persuade them to submit.

De Soto sent him, attended by a company of horse and foot, who were ordered to watch him closely, and not allow him to escape. On reaching the forest, at sunset, the cacique sent some Indians to the warriors who were there concealed, with orders to assemble before him the next morning. The Spaniards, satisfied that the orders of the cacique would be obeyed, betook themselves to rest, having stationed their senti-

nels, and placed a guard over the chief; but, owing to the fatigue of their long march, they all fell asleep. Perceiving this, the cacique watched his opportunity, crawled on his hands and knees through the camp, and soon fell in with a party of his warriors, who took him on their shoulders and carried him away. The Spaniards, mortified with the result of their expedition, returned, and on their march were taunted by the Indians for the failure of their schemes. They pretended to De Soto that they had lost their captive by some art of necromancy, and he, though aware of the truth, apparently yielded to the story, saying, that the Indians were such wonderful necromancers that they might have performed still greater feats of skill.

In an attempt made by a garrison left behind at Hivrihigua to reach De Soto, a terrible battle ensued in a morass, which came near proving fatal to the whole party. Nothing but the fall of the Indian chief who led the onset saved them from destruction. The battle took place in the water, and the Indians rushed with wild yells from behind bushes, brakes, and the trunks of trees, discharging showers of arrows at their enemy. The horses, being wounded, became furious, and threw off the foot-soldiers, who were mounted behind the horsemen. They were thus exposed to the arrows of the enemy, who perceived their fall, and rushed forward to despatch them.

In front of the assailants was an Indian entirely naked, bold and fearless, with a large plume of feathers on his head. He sought to gain the shelter of a great tree which lay between him and the Spaniards. One of these, bearing a crossbow, sent an arrow with

so true an aim, that it pierced him through the breast. He staggered forward a few paces, crying out to his followers, "These traitors have slain me!" His comrades then rushed to his aid, received him in their arms, and, passing him on from one to another, carried him away.

In another part of the morass, the battle was not less bloody, and the Spaniards were losing ground, when, at the most critical moment, the news came to the Indians that their chief was mortally wounded; this checked their ardor, and they began to retreat. The Spaniards halted for the night, and it is said that scarcely a man among them had escaped without a wound.

On resuming their march, every inch of ground was disputed by the enemy, till the adventurers came to an open plain, where the cavalry could act with effect. The Indians then departed, but, when night came, they hovered round the camp with dreadful yells and howlings, taunting their foes, and launching against them clouds of arrows, thus forcing them to keep in perpetual motion. Frequently, the Spaniards were obliged to remove barriers and palisades which obstructed their march, and to cut their way through the tangled thicket; while the Indians, from their ambush, cried out, "Where are you going, robbers? We have already killed your chief and all his warriors!"

The Spaniards having spent the winter of 1589 in Apalachee, where they were perpetually annoyed by the bold and warlike savages, resumed their march on the arrival of spring. As they advanced, they came to the deserted village of Achese, where they made

prisoners of two warriors, who, being brought before De Soto, demanded, in a bold and fearless manner, "What seek you in our land, peace or war?" De Soto replied, "We seek not war with any one; but our wish is to cultivate peace and friendship. We are in search of a distant province, and all we ask is food by the road." The warriors promised to supply all necessary food, and an embassy being sent to the cacique of Cofa, he returned a deputation of two thousand Indians, with a present of rabbits, partridges, and maize, and a great number of dogs. The cacique also gave the Spaniards a generous welcome, and set apart his own dwelling for De Soto, providing, likewise, quarters for the army. The province is said to have been very extensive, fertile, and populous. The natives were peaceful, domestic, and affable, treating the strangers with great kindness.

De Soto, who had brought with him a piece of ordnance, showed its power by prostrating, with ten shots, a large oak-tree. The cacique and his people manifested great amazement as well as pleasure; and when the Spaniards departed, the chief sent messengers to his brother Cofaqui, the cacique of an adjoining province, still more opulent and powerful than his own, begging him to receive the strangers kindly. He likewise, in company with his warriors, escorted the army one day's march, and, having bidden them farewell, charged some of his people to go on further, and do all in their power to serve them.

The cacique Cofaqui, on receiving his brother's message, sent four chiefs, with a train of Indians, to welcome De Soto and his band. As they drew near,

He went out, richly decorated, to receive them ; taking with him a company of warriors who carried their bows and arrows in their hands, and wore tall plumes on their heads, with rich mantles of martin-skin, finely dressed, over their shoulders. Four thousand warriors were appointed to escort the strangers, with an equal number of retainers to carry supplies and clothing. These Indians depended on the chase for animal food ; but their principal articles of provision were maize, dried plums, grapes, walnuts, and acorns.

A short time before the Spaniards departed, the cacique called his chief warrior to him in the public square, and there, in the presence of De Soto and his officers, said, " You well know that a perpetual enmity has existed between our fathers and the Indians of Co-fachiqui. That bitter hatred, you are aware, has not abated in the least ; the deep wrongs, the notorious injuries, we have suffered from that vile tribe, still rankle in our hearts, unrevenged ! The present opportunity must not be lost ! You, the leader of my warriors, must accompany this chief and his braves, and under their protection wreak vengeance on our enemies ! I need say no more to you ; I leave our cause and our honor in your hands."

The Indian chief, to whom this message was addressed, was called Patofa ; he had a graceful form and striking features, with a noble expression of countenance ; and his whole demeanour showed that he was worthy of the trust confided in him. Rising up, he threw off his mantle of skin, seized a broadsword of palm-wood, and performed an exercise with it which excited the admiration of even the Spanish cavaliers.

After many singular evolutions, he stopped before the cacique, and, with a profound reverence, said, "I pledge my word to fulfil your commands, so far as I am able; and, by the favor of these strangers, I promise to revenge the insults, the deaths, and losses that our fathers have sustained from the people of Co-fachiqui. My vengeance shall be such that the memory of your past evils shall be for ever wiped away. My daring again to appear in your presence will be a token that your commands have been executed. For if the fates deny my hopes, never again shall you behold me, never again shall the sun shine upon me. If the enemy deny me death, my own hand will find it. I will inflict upon myself the punishment my cowardice or evil fortune will merit."

The cacique rose up and embraced him, and, taking from his own shoulders a beautiful mantle of martin-skins, placed it on Patofa's shoulders, and said, "I consider that what you have promised is as certain as if it were already done; therefore do I reward you as for services already rendered."

The march now commenced, and soon after an Indian deserted. Patofa sent some men in pursuit of him, and he was brought back in fetters. The chief ordered him to be led to the banks of a small stream, where he was stripped, thrown on the ground, and commanded to drink the streamlet dry. The culprit drank till he could swallow no more; but the moment he raised his head from the water, five Indians, who were stationed near, belabored him with their clubs till he began again. Some of his comrades hurried to De Soto, and begged his interposition; and he

was accordingly released, though half dead with the water he had swallowed.

The army, as they advanced on the high road, at length came to a dense forest, and, as the Indians professed to be as ignorant of the way as the Spaniards, De Soto suspected treachery, and called upon Patofa to explain how it was, that, of his eight thousand men, not one knew the way to Cofachiqui, with the people of which they had been so often engaged in war? Patofa declared his ignorance of the place, saying, that the wars referred to had been carried on solely by skirmishes; and as the natives of Cofachiqui were the most powerful and had been most frequently victorious, his people were afraid to pass beyond their own frontiers. "But," said he, "do you suspect that I have led your army into these deserts to perish? If so, take what hostages you please. If my head will suffice, take it; if not, you may behead every individual of my band, as they will obey me even to the death."

At length, they came in sight of a country studded with numerous villages. Here Patofa and his men stole out of the camp by night, assaulted a temple, and massacred every Indian in it, taking their scalps as trophies, to be carried to their cacique, Cofaqui. After laying waste the country for many leagues, slaying and scalping every man, woman, and child, sacking and pillaging villages and temples, and even breaking into the sepulchres, — Patofa and his followers returned home, laden with spoils, and pleased with having fulfilled the promise made to the cacique.

De Soto had now reached the dominions of the kind princess Cofachiqui, which doubtless formed a part

of the present State of Georgia ; * but as the Indians here, and even farther on, belonged to the Florida tribes, and as the country itself constituted a portion of the territory originally called Florida, it will be proper to give some account of them in this connection. We therefore pursue the narrative of De Soto's march through this region.

The next place mentioned in the story of the adventurers is the province of Achalaque, said, by the narrator, to be the most wretched in all Florida. The inhabitants were a feeble, peaceful race, nearly naked, living chiefly on herbs, roots, and wild fowl. Beyond this, was a province called Xuala. Crossing a chain of low mountains which were uninhabited, the Spaniards next reached the province of Guaxule. When within a league of the principal town, they were met by the cacique, with 500 warriors richly dressed in mantles of various kinds of skins, and adorned with gay feathers. His village consisted of about 300 houses. His own dwelling, into which he received De Soto, stood on a mound, and was encircled by a terrace wide enough for six men to walk upon it abreast.

Still farther on, after passing through a desert country, they came to a village named Ichiaha, standing at the extremity of an island more than five leagues in length, the cacique of which gave them a polite and friendly welcome. After another day's march, they came to a village called Acoste, the cacique of which was a fierce warrior. He placed himself in

* For an account of Cofachiqui, see "Lives of Famous Indians."

battle array at the head of 1,500 of his men, who were decorated with war plumes, and equipped with arms. After some difficulties, a good understanding was established, and the Spaniards were received with hospitality. Continuing their march, they met with numerous tribes, and encountered a great variety of adventures. From the giant chieftain, Tuscaloosa,* they received the fiercest resistance; and the Chickasaws, who were a brave and numerous people, assailed them with desperate resolution. As they proceeded, new enemies sprang up to meet them, who either gave them open battle, or hung upon their skirts, and harassed them with perpetual attacks. At one time, they came in sight of a fortress, garrisoned by Indians, whose bodies were painted in stripes of white, black, and red, and their faces blackened, with red circles about their eyes. Some of them wore feathers, and some horns on their heads, so that they looked more like devils than men. Having kindled a fire in front of their fort, they pretended to knock one of their companions on the head with a club, and then swung him by the feet and shoulders, as if they were throwing him into the flames; thus intimating to the Spaniards the kind of treatment they might expect if any of them fell into their hands. The fortress was, however, stormed and carried after a desperate fight, and a fearful scene of blood and carnage ensued, in which multitudes of the Indians were slaughtered.

It is unnecessary to give further details respecting

* See "Lives of Famous Indians."

the adventures of De Soto and his companions. We need only say, that, having proceeded westward till he had crossed the Mississippi, this daring leader was seized with fever, of which he died after an illness of seven days. His band of followers, after experiencing great vicissitudes, succeeded in descending the Mississippi, amid hosts of enemies, and, though greatly reduced in numbers, they at length reached the Gulf of Mexico in 1543. Thus terminated this celebrated expedition, which occupied four years, and in which the troops are said to have marched between four and five thousand miles.

The subsequent history of the original Indian tribes of Florida affords nothing of interest. Under the oppression of the Spanish dominion, many of them were destroyed, and others driven off, so that but few remained. Most of them seem to have been conquered, incorporated with the later Seminoles, and intermingled with fugitive negroes. The recent painful history of these we shall hereafter notice. The greater part have been removed across the Mississippi, by the United States government, and only a remnant are left to occupy what is now the Territory of Florida.

THE INDIANS OF VIRGINIA.

WHEN the Europeans began their settlements in what is now the territory of the United States, the whole country was occupied by a great number of separate and independent tribes. Upon the investigation of their languages, it has been found that they consisted of a few great families, or nations, which have been thus distributed by learned writers.

The *Algonquins*, or *Chippewas*, were spread over the entire continent east of the Mississippi and north of Cape Hatteras, with the exception of the regions inhabited by the *Esquimaux*, far to the north, and the territory claimed by the *Hurons*, or *Wyandots*. This latter family, which included the *Iroquois*, or *Six Nations*, spread themselves over the space now occupied by New York, a part of Ohio, and the whole of Upper Canada. The *Mobilian*, or *Florida* nations, included the tribes south of Cape Fear and west of the Mississippi, excepting the *Natchez*, inhabiting the country around the modern city of that name, and the *Uchees*, who held the country contiguous to the present town of Augusta, in Georgia. The *Cherokees*, *Tuscaroras*, and *Catawbas*, three considerable nations, occupied the territory of the

Carolinas, Virginia, and Tennessee. The *Sioux*, or *Dahcotahs*, dwelt along the western borders of the Mississippi.

These families, or nations, as we have already said, were broken into a multitude of distinct tribes, each having, for the most part, its particular dialect, and carrying on war against every other tribe. In some instances, several tribes were confederated together, either for the purposes of defence or aggression. Their whole number has been variously estimated, but it probably did not exceed 500,000 at the time of the settlement at Jamestown, in 1607.

When our ancestors came to these shores, they found the Indians thinly scattered over the country, though occasionally gathered in considerable groups in the more fertile valleys, and along the banks of rivers, lakes, and bays. They were in the rudest state of society, without science, without arts, without any metallic instruments, without domestic animals. They raised a little corn, which the women cultivated with a clam-shell, or the shoulder-blade of the buffalo. Devouring this with savage improvidence, they obtained a precarious supply for the rest of the year by gathering nuts and roots, or by hunting and fishing. Half clad in skins, or entirely naked, they roamed from place to place, passing their lives, alternately, in stupid idleness, and the fiercest excitements of war and the chase. Ignorant of the past, and improvident of the future, most of these tribes were sunk in the lowest depths of human degradation.

Such were the occupants of the soil, when the European settlers came to establish themselves here.

Throughout the continent, the Indians appear to have been at first disposed to give a hospitable reception to the strangers who visited their shores ; but they were soon taught to dread, and then to hate, a people, who shot them down, subjected them to slavery, and robbed them of their property and lands, without mercy or scruple. When the settlements began along our Atlantic coast, more than a century had passed since the discovery of the continent by Columbus, and ample time had elapsed for many of the tribes to experience, and all to know, the oppressive and formidable character of these European invaders.

Though the number of the Indians in this quarter was not great, yet their skill in war, and the deep-seated jealousy and hatred of the white race, which had grown up with them, rendered them a fearful foe to feeble colonies, separated by a wide ocean from the protection and succour of their native land. The contests of our forefathers with the Indians, therefore, were full of the deepest interest to them, and abound in incidents which cannot fail to arrest the attention of every reader.

When the Europeans first planted themselves at Jamestown, according to Captain Smith's account, the country, from the sea-coast to the mountains, was inhabited by forty-three different tribes. Thirty of these spread over the tract of country south of the Potomac, within a space of about 8,000 square miles. Within sixty miles of Jamestown, it is said, there were 5,000 of these natives. There were several confederacies among them, the chief of which were the Powhatan confederacy, the confederacy of the Mannahoacks, and

that of the Monacans. These last two were united in a grand alliance against the Powhatan league. Long and bloody wars were maintained between these rival sovereignties. The Mannahoack confederacy embraced thirteen tribes, eight of whom were under the Mannahoacks, and five under the Monacans. Besides these, there were also the independent tribes of the Nottoways, Meherriks, Tuteloës, and various others.

These tribes, especially the Powhatan confederacy, were not disposed to allow the English to settle down among them unmolested. Though at times preserving a show of peace, feelings of hostility rankled in their hearts, and the colonists were obliged to be always on their guard. Nor can we blame the Indians that they felt inimical to the settlers. Hitherto, they had remained sole lords and proprietors of the vast territory over which they roamed, undisturbed except by the wars which they carried on with each other. To break in upon this supremacy, and to appropriate their lands, the white man came and planted himself down, not only assuming a superiority of intelligence and power, but of right. The means of communication with distant tribes were evidently greater than has sometimes been imagined, and doubtless the story of Cortés, De Soto, and other invaders, had reached the ears of these savages. We shall not be surprised, therefore, to find that Powhatan, the chief of the tribe of that name, soon began to grow hostile to his new neighbours at Jamestown, after their settlement in 1607. The enemy he had to oppose, however, was the undaunted and chivalrous Captain Smith, whose earlier history seems almost like a romance, appropriately followed out by

the strange incidents of his residence in the colony. *

The Indians, in the course of numerous attacks and skirmishes, learned to regard Smith as a foe by no means to be despised; and when, in one of his expeditions, he was taken captive, their joy knew no bounds. After being led from one chief to another, Captain Smith was finally presented to Powhatan himself. Opechancanough, who was his successor, seems to have cherished strong feelings of dislike to Smith, and had Powhatan felt disposed to spare him, he would have found himself opposed by his chief warriors. Finally, when he had been seen by all the Indians, and experiments had been tried on his courage, it was determined, in a council of chiefs, that he should have his brains beaten out with a club.

The appointed day arrived. Powhatan and his warriors were present, exulting in the scene. The captive was brought forth; two large stones were placed in a suitable position, and he was laid upon them. At this moment, the compassionate Pocahontas, the darling daughter of Powhatan, sprang forward, and, clasping Smith in her arms, shielded his head with her person, and declared that he should not be killed, unless she, too, fell beneath the same blow. So strange an event appears to have made a deep impression on the father. His daughter persisting in her determination to die with the captive, the chief yielded, Smith

* For the details of Smith's life, see "Curiosities of Human Nature," and "Lives of Celebrated American Indians," article "Pocahontas."

was saved, and sent home to Jamestown. This striking event took place in 1607.

Still, Powhatan, for a considerable time, remained the foe of the whites, and at various times designed evil against the colony ; but his schemes were frustrated by the vigilance of Smith, aided by the cautions of Pocahontas, who proved herself, on many occasions, his friend. The heroic girl herself was afterwards taken prisoner, and during her residence at Jamestown was married to Mr. Rolfe, a gentleman of great respectability. Powhatan was then induced to relinquish his hostility, and become the friend of the whites. His daughter and her husband went to England, where she was admitted to see the queen, but she died as she was about to return.

Opechancanough, the successor of Powhatan, was said to be originally from the south, and some have conjectured that he was of Mexican descent, as his appearance is described to have differed from that of the other Indians of the Powhatan confederacy. He was a man of more than ordinary abilities, and burned with a desire to rid his country of those whom he viewed as invaders of her soil. In 1622, he concerted a plan for a general massacre, hoping even to effect the entire extermination of the colony. The plot was deeply laid, and planned with great skill. All the members of the confederacy had their several parts assigned them. At the time the plot was formed, many of the Indians mingled with the whites for the purpose of ascertaining the avenues by which to gain access to the town, and the means of striking the blow with most effect.

On the appointed day, the 22d of March, about noon, while the people were at work, and mostly unarmed, the Indians rushed upon them, and at once massacred three hundred and forty-seven men, women, and children. So well devised was the plan, that, but for its being betrayed, the whole colony, including Jamestown, must have been cut off at a blow. A Christian Indian, who had been solicited by his brother to kill a Mr. Pace, with whom he then lived, informed him of the plot, and, though not in season to save hundreds from falling victims to the savage enemy, yet intelligence was sent to Jamestown, and the people, in many instances, were seasonably put upon their guard. The Indians, finding they were betrayed, did not attempt an attack upon the town, but plundered and burned the undefended houses, the mills and iron works, and whatever else came in their way.

The next autumn, the Virginians, in their turn, attacked the Indians, burned several of their towns, and took many thousand bushels of corn, which they found stored up for the winter. The consequence of this was, that the Indians were greatly distressed, and suffered much for want of food and the necessaries of life. The succeeding July, the war was carried on with still more vigor; four or five separate parties were appointed to attack the Indians at different points, and many were slain, among whom were some of their kings and war-captains. These disasters at once disheartened and weakened them. Still, they continued to seize upon every advantage that offered, and, in 1630, Opechan-canough, observing that the colony was in a state of disunion and anarchy, formed a plan for another surprise and massacre.

The experience they had so dearly bought should have made the colonists vigilant, and put them upon their guard at all times. But they seem, at this period, to have relapsed into a state of fatal confidence or indifference. The Indians fell upon the settlers, principally on the south side of James River, and at the head of York River, and so carefully had they concealed their design, so well was it arranged, and so resolutely executed, that they cut off five hundred of the colonists at a blow. This was a dreadful event to the infant settlement, and seems, at first, to have almost entirely disheartened the survivors. A long and bloody war followed, with various results, till, finally, the Indians being defeated, and tired of the strife, a peace was once more made, which continued unbroken for many years. The death of Opechancanough, the master spirit of the savages, and the implacable foe of the colony, doubtless contributed to this end. Every contest also taught the Indians the power of European discipline, and they at last learned that the field of battle was the grave of their warriors, and that even a successful war always resulted in a diminution of their strength.

No very striking event succeeded, in the history of the Virginia colony, till the year 1675, when the Indians again began to rob and murder the colonists. Intestine divisions raged, and they seemed, in their broils, to forget that an enemy lurked around them, who might take fatal advantage of their unguarded and feeble condition. Although the Indians dared not appear, as they had formerly done, in the very heart of the settlements,—for these had increased, and the tribes

had been driven back into the interior, — yet they attacked those who dwelt on the frontiers, wasted their fields, burned their houses, and committed other ravages. The colonists were in no condition to avenge themselves of these outrages. Had the Indians, indeed, known the full extent of their weakness, they might have been emboldened to still more daring invasions; but, being successfully attacked by the whites, after a brief conflict, they were glad to accept of peace. The ascendancy of the English being once established, the tribes gradually wasted away, and it would now be difficult to find a remnant of the once powerful people by which the eastern portion of Virginia was formerly inhabited.

The tract of country first called Virginia embraced more than is now comprised in the limits of the State; and as a part of North Carolina was included in its boundaries, it may be proper, in this connection, to notice the history of the Indians who occupied this region.

North Carolina was first discovered by Sir Walter Raleigh, in 1584. In the account given by him, it seems the Indian name of this region was Wingandacoa, the king being called Wingina. His chief town was six days' journey from Wococon. His brother, Ganganameo, resided at a village on the Roanoke. The third day after the English arrived, some natives appeared, and one of them went on board of the ships. The English gave him a shirt, some wine, and plenty to eat. He paddled away, and, having laden his boat with fish, returned, and divided them into two parts, meaning one portion for one ship, and the rest for the other. The next day Ganganameo came to see them,

with fifty men, spread out his mat on the point, without any apparent fear, and, sitting down, made signs to the English to sit down with him. He then stroked his head and breast, and theirs also in a gentler manner, thus signifying, that, henceforth, their heads and hearts should be one. He made a long speech, and they presented him with some toys, which greatly pleased him. They then opened a trade, and he gave them twenty deer-skins for a pewter basin; a sample of the dealings between the English and natives. The chief made a hole through the basin, and hung it about his neck for a breastplate. He also gave fifty more skins for a copper kettle.

Some days after this interview, Ganganameo came again with his wife and children. They were of a low stature, but quite handsome. His wife wore a coat and short apron of leather, and a band of white coral about her forehead, with ear-rings of pearls as large as peas, and hanging down to her waist. He was himself dressed in the same manner, except that his hair was long on one side, and cut short on the other. The English, in return, went to see him; but, as the chief was absent, his wife ran to meet them, and, as they approached the shore, ordered her people to take them on their backs to the land. The season being rainy, she had their boat drawn up on the bank. Her visitors were then taken into her house, where she washed their clothes and feet. After they had warmed and dried themselves by a fire, she took them into another room, where a dinner was prepared, consisting of various dishes, — boiled venison, roots, melons, and other fruits. When they returned to their boats, she

gave them mats to shield them from the rain. Well might these voyagers say, as they did, "A more kind and loving people cannot be."

Notwithstanding this favorable view, it appears, that, subsequently, the North Carolina Indians were more or less enlisted in the various enterprises of the natives against the colony of Virginia, of which an account has already been given, and, to some extent, shared the fortunes of their countrymen. In 1712, a part of them, the Corees, Tuscaroras, and others, formed a league for the purpose of expelling the colonists, who had now encroached upon their territories. Their plan was arranged with great secrecy and cunning. To secure their own families, they surrounded their principal town with a breastwork. Here the warriors of the different tribes met, to the number of twelve hundred bowmen. The plan was matured, and the time fixed for the massacre. When the fatal night came, small parties went out by different roads, and, under the mask of friendship, were admitted to the houses of the colonists. Rising at a preconcerted signal, they slaughtered men, women, and children, without distinction. To prevent discovery or alarm, they ran as speedily as possible from house to house, hastening the bloody work.

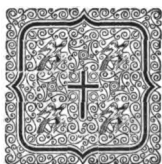
In the vicinity of Roanoke, they thus butchered one hundred and thirty-seven persons in a single night. A few escaped and gave the alarm, by which means the settlements were preserved from extinction. Nearly one thousand troops were immediately raised in South Carolina, by whom the Indians were pursued. On coming up with them, a severe battle was fought, in which three hundred Indians were slain, and one hun-

dred taken prisoners. It was supposed that nearly one thousand of the Indians were finally killed, wounded, and captured. After this event, the remnant of the Tuscaroras fled to the Five Nations, with whom they became incorporated. From this period, the northern confederacy assumed the title of the Six Nations.

In Pennsylvania, Delaware, New Jersey, and the part of New York below the Highlands, there were likewise numerous tribes of Indians. It is said that there were not less than thirty kings within these limits, and the whole number of Indians is computed by Dr. Trumbull to have been about 10,000, and the warriors 2,000. The principal tribes were the Manhattans and the Delawares, or, as they are often termed, the Lenni Lenape. . The peaceful policy of William Penn prevented any Indian wars in the early settlement of Pennsylvania, though another cause doubtless contributed to this result. The Five Nations had subdued the Lenni Lenape, obliged them to put themselves under their protection, deprived them of the power of making war, and confined them to the raising of corn, hunting, and fishing. To use the Indian phrase, they had been thus reduced to the state of women. The interior portion of Virginia had also been subjected to the same sway.

Many of the Indians of whom we are now speaking were greatly benefited by the missionary labors of David Brainerd, who instructed them in Christianity. Numbers became professors of religion, and were bright examples of the power of the gospel even over the savage heart. The Moravians, also, at a still later

date, were not less successful, and the account of their residence among the Indians, as related by Heckewelder and others, deserves a careful perusal. The history of these Indians, however, is similar to that of the tribes in other quarters, when brought in contact with the whites. They wasted away in the competition with a master race, and not a vestige of them is left upon their original domains.



THE SOUTHERN INDIANS.

THE Southern Indians, in the Carolinas, Georgia, and Florida, were composed of many different tribes. Of these, the most distinguished were the Catawbas, Cherokees, Choctaws, Chickasaws, and Creeks. In 1671, the Cherokees in South Carolina were estimated at 6,000 bowmen. It is thought that the Corees, Stonoes, Westoes, Savannas, Yamassees, Catawbas, and Congarees could not have been less numerous, and that, in this colony alone, there were as many as 35 or 36,000 Indians, including 12,000 warriors. The Creeks numbered about 25,000. The Chickasaws, Alabamas, and Natchez were computed at 10,476 fighting men, and the whole population at 31,128 souls. The Natchez were once a great nation, and were able, at one time, to raise not less than 4,000 warriors.

These Indians, as well as the others, viewed with jealousy the settlements of the whites, and were, from time to time, more or less engaged in attacks upon the colonists, whom they greatly annoyed in their infant state. They also carried on war with the Five Nations, and many remarkable feats of their valor are related. One of these deserves to be mentioned. A

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